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THE BOOK OF THE DISCIPLINE

VOLUME V

THE BOOK OF THE DISCIPLINE

(VINAYA-PIṬAKA)

VOLUME V

(CULLAVAGGA)

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TRANSLATOR'S INTRODUCTION

THE Cullavagga, the Less or Lesser Division of the *Vinaya*, consists of twelve Sections. The first three of these have been translated by H. Oldenberg and T. W. Rhys Davids in *Sacred Books of the East*, Volume XVII, 1882, and the remaining nine in *S.B.E.*, Volume XX, 1885. The Pali *Vinaya* on which their translation as well as mine is based is that edited by Oldenberg in 1880 as Volume II of his *Vinaya Piṭakaṃ*.

The wealth of detail increases rather than diminishes in this Lesser Division, and as an instrument for use by monks and nuns is astonishing in its variety and the minute precision it lavishes on greater and smaller points alike.

It was no doubt ever more and more necessary to put the proper ways of meeting disturbances in the Order on a firm basis. This certainly appears to be the purpose of Section I which deals in turn with seven formal acts: (1) censure for quarrels, disputes and contention which perhaps arose from an earnest endeavour to act in conformity with what had been laid down and then finding that there were other and different opinions; or which perhaps were wantonly made in the Order by monks who, unable to master the higher practices, found time hang heavy; (2) guidance for a monk who had persisted in frequenting the laity and to guide him to consort instead with *kalyāṇamittā* and so become learned and expert in the dhamma and discipline; (3) banishment for a monk who had indulged in the numerous "bad habits" specified here and there in the Pali canon in a stereotyped passage; (4) reconciliation for a monk who had been rude to a householder, and who, when he went to ask for his forgiveness, was allowed to take a companion with him to act as messenger and spokesman in case the monk himself was overcome with shame and embarrassment—an allowance which in Section XII Yasa, the son of Kākaṇḍakā, asked to be extended to him when he was accused (wrongly) by the Vajjis of Vesālī of reviling and abusing layfollowers; (5, 6, 7) three acts of suspension for not seeing an offence, for not making amends for one, for not giving up a wrong view, respectively.

All these formal acts have been mentioned already in the Mahāvagga (*B.D.* iv). But only an indication is given there of the occasions for carrying them out (as summarised above). These, while tallying with the occasions given in the Cullavagga, specify neither the method to be followed in carrying out each one, nor any of the grounds held to be sufficient for its revocation. All this is however dealt with by the Cullavagga.

Some of the stories chosen to illustrate behaviour which calls for one of these formal acts to correct it appear also in other parts of the *Vinaya*. For example, the episode of the monk Ariṭṭha occurs both in Pāc. 68 and in CV. I. **32**. The former gives the holder of wrong views a chance to renounce them while he is being admonished up to the third time. It is only, after this, if he persists in clinging to his views that he incurs an offence of expiation. But in the Cullavagga Ariṭṭha is given no final chance to clear himself. Once it is found that he holds to his views, the Order is told that it can carry out a formal act of suspension against him. He thereupon left the Order. As the text stands, Gotama is shown as saying that the formal act of suspension may be revoked. This would not only be an uncharacteristic weakness, but it does not fit the context. In fact, as Oldenberg remarks, we should have expected a negative here, and hence just the opposite: Let the Order not revoke the formal act of suspension for not giving up the wrong view (CV. I. **34**. 1). This would moreover have been in line with the injunction not to revoke the act of banishment when those against whom it had been carried out went away and left the Order (I. **16**. 1).

At *VinA*. 874 Ariṭṭha is called an enemy of the Buddha's dispensation, and although as a rule monks were not lightly let go of to return to the "world", his was a stubborn case where his absence might well have been preferred to his presence. The Order was by now well established both in the popular esteem and as an institution running efficiently by its own internal and developed organisation, and if a monk left it, this would be attributed to his own incompetence rather than to any deficiency in the teaching and training.

Apart from expulsion from the Order for having committed one of the four Pārājika offences, and apart from being expelled for any one of the reasons given at MV. I. **61–68**, a monk left

of his own choice. The formal act of banishment is not banishment from the Order, but from a particular place where a monk had, for example, either indulged in "bad habits", been frivolous or harmful in body or speech, caused strife and contention, or spoken dispraise of the Awakened One, dhamma or the Order. If he conducted himself properly while the act of banishment against him was in force, he could be rehabilitated, a privilege impossible to extend to one who had been expelled.

Sections II and III of the Cullavagga deal in great detail with Probation. This is not probation preliminary to entering the Order; but probation imposed on one who is already a member of it, and consisting of "going back to the beginning" of his training and being subjected to *mānatta* discipline. Such probation falls under the four headings mentioned at *VA* 1159: that for offences which have been concealed, that for unconcealed offences, the concurrent probation and the purifying probation. This last could be imposed on monks who did not know whether they had worked through this disciplinary period of probation or not. In view of the many references to "ignorant inexperienced monks", such haziness in regard to the right day for the termination of a probationary period is no more surprising than is the ignorance monks manifested about the stars and the quarters (CV. VIII. **6**. 1) and which proved physically harmful to them.

Section IV is devoted to the different ways of settling legal questions. These legal questions have already been mentioned in the Suttavibhaṅga. In the first place, the case must be settled in the presence of the accused monk. But this verdict "in the presence of" is necessary to all legal settlements. Secondly there is the verdict of innocence given in favour of a monk who was wrongfully accused of an offence. Dabba the Mallian is taken as the example, and his story is told in the same words as in Formal Meeting VIII. But in the Formal Meeting the interest, at the end, is shifted to the monks who accused him and who incur an offence for doing so; while in the Cullavagga the interest is centred on Dabba who is to have a verdict of innocence accorded him. We must therefore understand that this is a case where two separate actions of the Order were called for: one dealing with the monks who brought the false accusation against Dabba, and one for acquitting him.

Then comes the "verdict of past insanity", to be given for monks who were mad when they committed an offence. As is usual, the properties that render the act legally valid or not are enumerated. Then follows the settlement of disputes or contention by the "decision of the majority", when a reliable monk is to be agreed upon as distributor of voting-tickets, an important post (IV. **14**. 26) and one which Devadatta arrogated to himself and abused in his attempts to split the Order (VIII. **4**. 1). Next, there is the "decision for specific depravity" when a monk, on being examined for an offence, prevaricates and lies. Finally there was the settlement by the "covering up as with grass", enacted when things had been done or said in the heat of a quarrel and which, if made into a legal question, would only lead to further trouble and perhaps schism. Legal questions such as this could be covered up by each contending side confessing through a competent monk whatever were the offences that had been committed, unless they were serious offences (involving Defeat or a Formal Meeting of the Order, according to *VA*. 1194), or ones that affected the laity (IV. **13**. 2, 3). And moreover, such offences could not be settled in this way for anyone who objected or who was not present. Otherwise, a legal question arising from disputes could be settled by a committee or referendum (IV. **14**. 19) or, failing this, by the decision of the majority (IV. **14**. 24). The Venerable Revata called for a referendum of eight monks to settle the "ten points" promulgated by the Vajjis of Vesālī, and which formed the business before the Council of Vesālī (see Section XII).

The whole subject of the legal questions and their settlement, although complicated, must be studied by anyone who wishes to grasp an important branch of the disciplinary proceedings of the Order together with the very exact machinery laid down for carrying them out. A certain pattern will be found to emerge. For the "Internal Polity of a Buddhist Samgha", Chapter VI or S. Dutt's *Early Buddhist Monachism* may be profitably consulted.

With Sections V, VI, VIII and IX we remain in the heart of the monastic life as it was to be lived normally. But with Section VII, on Schisms, we arrive more definitely than in the MV. at that real and increasingly present danger of dissentient

voices rising to a chorus in schismatic factions. Each Section, besides its scrupulous attention to every point that arises, also contains a certain amount of narrative material.

Section V is so loaded with detail as to make it almost impossible to pick out salient points. But mention must be made of the "group of six monks", which really means a number of monks under three pairs of leaders. For they are constantly referred to as the malefactors from whose conduct, often unsuitable because it resembled that of householders, springs the opportunity to regularise behaviour on all pertinent points. This is, in addition, a Section well worth studying for the light it throws on contemporary manners and the things in common usage. It is a Section where the laity are made important; a wonder of psychic power is not to be displayed in front of them (V. **8**); their "bowls could be turned upside down", a symbolic expression meaning that if they offered food to the monks, these could, after agreeing to a motion put before the Order, turn *their* bowls upside down to show that they held a layman in such disgrace they would accept no food from him (V. **20**), thereby depriving him of merit. There is also the allowance that monks may tread on cloths when being asked to do so by householders "for good luck's sake" (V. **21**). Then there is the episode when people bring scents and garlands to a monastery. The monks are allowed to accept the scents on condition that they place the "five-finger mark" on a door. This has the appearance of a protective measure; and we know from the Buddhist charms or spells, *parittā*, one of which is to be found in this Section (V. **6**), that such runes or chants for self-guarding played a not negligible part in Early Buddhist life.

Section VI is a compendium of what is allowable or not in regard to dwelling-places. For narrative material, it contains the story of how Anāthapiṇḍika heard the words "Awakened One", *buddha*, for the first time and determined to see the Lord, who addressed him by the name of Sudatta, unknown outside his family, and spoke to him on dhamma. The vision of dhamma thereupon arose in Anāthapiṇḍika, he became a layfollower, and acquired Prince Jeta's Grove as a gift to the Order. The story of his first meeting with the Buddha is also told, but more briefly, in the *Saṃyutta*. In this Section is also

to be found the *Tittira-jātaka* which came to be known as the Partridge Brahma-faring (VI. **6**. 3), told here to encourage monks to be courteous and polite to one another. Harmony in the Order was constantly being sought, as a number of episodes and allusions in the *Vinaya* indicate. It is by no means only in Section VI that passages occur that have parallels in other parts of the Pali canon or the *Jātaka*. Throughout the *Vinaya* this is the case, and probably a concordance of *Vinaya* stories would show only few to be peculiar to it.

Section VII begins with the story of Anuruddha's going forth from home together with Bhaddiya, a Sakyan chieftain who, within a year, realised the threefold knowledge and acclaimed his happiness. Monks, hearing him, grew suspicious that he was remembering the former joys of rulership. But Bhaddiya was able to convince Gotama, in words reminiscent of *S*. i. 72–73, that previously, although he had had a fully appointed guard, he had been nervous and frightened all the same; but, now, alone in a forest he is unconcerned and unruffled. An explanation of why this story is placed at the beginning of the Section on Schisms seems called for. I can only suggest that if the monks who alleged that Bhaddiya was dissatisfied with the Brahma-faring had turned out to be right, it is not unreasonable to suppose they would next have regarded him as a potential schismatic.

This was the rôle for which, however, Devadatta was cast, and for far more: he was also a potential murderer, prepared to go to great lengths to get rid of the Buddha. In his overweening ambition, Devadatta thought he should no longer be the leader and coveted this position for himself. Now, although those who have progressed some distance on the Way may feel themselves safe and immune to attacks (see Bhaddiya's story and also the *Bhayabherava Sutta* of the *Majjhima*), the tradition nevertheless recognises slayers of arahants (see e.g. *B.D.* iv. 113, etc.), while various Commentaries hold that Moggallāna, an arahant of long standing, was actually murdered (*Jā*. v. 125; *DhA*. iii. 65). At *Kvu*. 313, however, the untimely death of an arahant is a controverted point. Tathāgatas, Truth-finders, must be different, for although they may be hurt and their blood shed (*B.D.* iv. 113, etc., and CV. VII. **3**. 9), according to our Section VII they need no protection and cannot be

deprived of life by aggression (VII. **3**. 10). Their attainment of nibbāna (with no residue remaining) is in fact a matter precisely of their own volition, as is also apparent from the episode (referred to in CV. XI. **1**. 10) where Ānanda fails to ask the Buddha to prolong his life to the full. He died when he was in the eighties. The assumption is probably that he might have lived to be a hundred or so as the Pali canon states that people sometimes attain this age, while Sabbakāmin was so old at the time of the Council of Vesālī that it was 120 years since his ordination (XII. **2**. 4). He must probably have been at least 140 years of age then, for in Pāc. 65 it is said that ordination must not be conferred on any male less than twenty years old.

In Section VII we hear of another formal act, one that is extra to the seven dealt with in Section I. This is the formal act of Information, *pakāsaniyakamma*, which allowed it to be proclaimed that someone's nature or character had altered—for the worse (VII. **3**. 2). The causative form, *pakāseti*, "to give information", of the verb *pakāsati* (of which *pakāsaniya* is the gerundive), is used with at least a semi-technical sense by the Vajjis of Vesālī when speaking of Yasa, the son of Kākaṇḍakā, and who had been able to change the layfollowers' opinion as to who the true recluses really were (CV. XII. **1**. 7).

Much of Section VIII consists of passages of some considerable length, most of which have already occurred in the MV., use also being made of Sekhiya material. But the contexts are different. For example, MV. I. **25** lays down the proper conduct for those who share cells towards their preceptors, while in CV. VIII. **1**. 2–5 this same conduct, laid down in almost identical words except for a few additions or omissions, is to be observed by a monk arriving at a monastery, and again in CV. VIII. **7**. 2–4 by monks in respect of their lodgings. These are three occasions where conduct is, rather naturally, to be the same, for all three concern monks actually in a monastery, even if only just arrived. Yet the instructions specifically for resident monks (CV. VIII. **2**. 2–3) are connected more with their behaviour to incoming monks than with anything else. We have seen that the same story, for example that of Dabba and that of Ariṭṭha, may be told so as to introduce varying

effects. So here, the same behaviour may be followed in varying circumstances. A great process of stabilisation was at work. As the mass of allowances and offences—in the CV. mostly those of wrong-doing—pile up and increase, so the allusions become all the clearer. Thus, by the time we get to CV. VIII. **3.** 2 the nature of the clay goods and the wooden goods that have to be packed away by a monk who is leaving a residence, can be understood by referring to CV. V. **37.** For it is here that Gotama "allows", as recorded, all clay goods and all wooden ones with certain specified exceptions.

The ninth Section, concerned mainly with the legally valid and the legally invalid suspensions of the Pātimokkha, is introduced by the eight beautiful similitudes of the great ocean, a passage found also in the *Anguttara* and the *Udāna*. The third of these similes showing what, ideally, the monks ought to be, is particularly to the point: the Order does not live in communion with an impure monk, but, having assembled quickly, suspends him, with the result that he is far from the Order and the Order is far from him (IX. **1.** 4). Therefore, also to the point, is the story that precedes the similes of the sea. It is a story of how the Buddha refused, in spite of a plea made three times by Ānanda, to recite the Pātimokkha to the monks. For, "the assembly is not entirely pure, Ānanda", having in it one individual of a depravity so grave that he is described in strongly derogatory, if stereotyped, terms. The Truth-finder cannot recite the Pātimokkha to an assembly containing a monk like this (IX. **1.** 2). Instead, he delegates his powers, now as it seems out of disappointment and disgust, whereas formerly he had delegated other powers in the full tide of success (MV. I. **12.** 1). In both cases it is reasonable to suppose that he did so because the Order was growing beyond the capacity of one man to handle; and because he had therefore increasingly to look to the monks themselves to maintain the Order on the lines laid down by him, both while he was alive and after he was with them no longer.

At the end of Section IX we are at the end of the discipline for monks. Many and exceedingly various are the points that have been raised, and a ruling given on each. The whole method of conducting Buddhist monasticism for those who follow the Pali *Vinaya* is contained in this and amounts to a

very complete system. All doubts as to what is allowable and what is not, or all doubts as to how to act either in conclave or as an individual may be resolved by referring to the discipline that has been laid down. All misdoings, whether serious or nor, have their appropriate peralty attached to them. Behaviour is right if it promotes one's own progress along the Way or that of others. As such it is skilful, *kusala*.

As the Bhikkhunī-pātimokkha or Vibhanga follows the Bhikkhu- (called the Great, *mahā-*) Vibhanga, so in the CV., at the close of the legalised rules and proceedings governing the life of monks, there follows a Section devoted to the Order of nuns. It begins with an account of the formation of this Order, and contains the important statement, attributed to Gotama, that women are capable of attaining arahantship. The eight important rules (found also in Monks' Pāc. 21) are then laid down, their adoption by Mahāpajāpatī, the instigator of the Order of nuns, constituting her ordination. The remainder of this Section is taken up with regularising for nuns the recital of the Pātimokkha, the confession of offences, the settlement of legal questions, and their exhortation, and so forth. Then come incidents told so as to establish various offences of wrong-doing and various " allowances ". There follows on this the method to be followed for the second ordination of nuns, that by monks, after they have been ordained by nuns as laid down in the Nuns' Pacittiyas. After more offences of wrong-doing, there is a reversion to ordaining, this time through a messenger, and finally more offences of wrong-doing and more " allowances ".

In this Section there is included the prohibition of forest-dwelling for nuns (X. **23**), a prohibition not, I believe, precisely repeated elsewhere. This reduces the number of their " resources " to three, instead of four, as for monks. It is said that if a nun stays in a forest there is an offence of wrong-doing. But in Nuns' Formal Meeting III (*Vin.* iv. 230), it is said that a nun incurs a grave offence if, while she is in a forest, she goes out of sight or hearing of her companion nun, and an offence entailing a Formal Meeting of the Order once she has got outside. The whole of this amounts to saying that nuns may pass through a forest if they go two together, but

that they must not stay in one either together or separately. This was for the sake of their security.

Another interesting point is that nuns, on returning to the Order after they had joined one of the other sects, should not be ordained again. This privilege could be extended to monks, provided that they first underwent a four months' probation (MV. I. **38**. 1). Life for nuns was probably harder than it was for monks. In spite of the sympathy and justice with which their troubles were met, they were to some extent discriminated against. I have referred to this on p. xxxix of my Introduction to *B.D.* III; and in the notes to Volumes IV and V I have mentioned such discrepancies as occur between the penalties inflicted on monks and on nuns for similar behaviour. Possibly the only exception to the general trend of the heavier penalty being imposed on a nun is in the case of "giving a blow to a monk". Here, if a nun does so, her offence is ranked as one of wrong-doing while, if a monk strikes another monk, his offence is one of expiation (see below, p. 371).

In the Monks' Pāṭidesaniya (Confession) I, because "women obtain things with difficulty" (*B.D.* iii. 104) it was made an offence to be confessed if a monk accepted, with certain reservations, food from the hand of a nun who was not a relation. But in the CV. a nun is to offer any food there is in her bowl to a monk (X. **13**. 2). On the other hand, monks could offer nuns food that had been stored (X. **15**. 1) if they had more than they wanted for themselves; and if nuns were short of lodgings the monks might give them some temporarily, again if they had more than they wanted (X. **16**. 1).

A great number of women are traditionally held to have flocked to the Order of nuns. It is conceivable that they were generally regarded as of poorer quality than the monks, and that therefore there had to be a severer testing in order to weed out those who had entered without having a real vocation. It is significant that in the *Etad Aggas* of the *Anguttara* there are for monks forty-seven classes of attainments and forty-one monks said to be chief in them (for some are chief in more than one attainment), while for nuns there are only thirteen classes of attainments, as many nuns being chief in them. Among the former Nandaka is called the chief of monks who

exhort nuns. I have referred to the vicissitudes attendant upon the legalisation of the exhortation for nuns at *B.D.* III, p. xli, and can here only mention what looks like a general injunction for nuns to follow when monks fail them: *pāsādikena sampādetu*, struggle on, labour on in friendliness (see below, p. 366).

At the end of Section XI, on the Council of Rājagaha, because exactly five hundred monks were there, it is said that this "chanting of the discipline", *vinayasaṁgīti*, is in consequence called that of the Five Hundred. To speak of a "chanting of discipline" is rather a curious and limited description.[1] For it is expressly said in CV. XI. **8** that Ānanda undertook to answer questions on dhamma, and beginning with the *Brahmajāla* and the *Sāmaññaphala Suttantas*, did in fact answer corresponding questions about the five Nikāyas. This is no less a feat than that performed by Upāli, the great Vinaya expert, who, having answered questions about the four Pārājika offences, then went on to answer questions about the two disciplines, *ubhatovinaye*, as told in XI. **1**. 7. All the questions on dhamma and discipline were put by the learned Kassapa the Great. It seems that this elder, reacting to Subhadda's unsatisfactory attitude to Gotama's death, with great prevision suggested to the other monks that dhamma and discipline should be chanted before not-dhamma and not-discipline should shine out and dhamma and discipline be withheld (XI. **1**. 1). The final name: "chanting of the discipline" seems therefore to sum up only half the proceedings dealt with at the first Council. This Council or Conference was held shortly, some Commentaries say three months, after Gotama had died. The record of this Council is of the utmost importance as the tradition—oral only, it is true—of a dhamma that was taught and a discipline that was laid down if not wholly by the Founder himself, at all events while he was still alive.

How far their recital was well based and well carried out is brought into a little doubt by the episode of the monk Purāṇa, the Old One, who told the elders he would remember dhamma and discipline just as he had heard and learnt them in the

[1] Noticed by Oldenberg, *Vinaya Piṭakam*, vol. i, p. xxix, note.

Lord's presence. His words: "Well chanted by the elders", are polite, but he was apparently not quite convinced.

According to Section XI, discipline was recited before dhamma. The rather bald narrative gives no reason. The Commentaries however come forward with an explanation.[1] They say that Kassapa asked the monks whether dhamma or discipline should be chanted first, and the monks replied: "Discipline is called the *āyu*, the life or vitality, of the Buddha's dispensation; while the discipline stands, the dispensation stands. Therefore let us chant discipline first." The same sentiment is expressed in the verse inserted before the *uddāna*, the key, at the end of Section I of the MV. (*B.D.* iv. 127). The underlying notion is that discipline is primarily concerned with *sīla*, or purification of the ways of acting in body and speech, and therefore with the first of the three categories into which the whole *sāsana*, dispensation or teaching, is graded.

The remainder of Section XI is devoted to Ānanda. He is the central figure. Feeling that it was not suitable in him to go to the Council while he was still a *sekha*, a learner, he made an effort to realise arahantship and, at a moment when no part of him was touching the earth, his mind was freed from the cankers. As the *DA*. (vol. i, p. 10) rightly points out, when it is said: "in this teaching when a monk attains arahantship neither lying nor sitting down, neither standing nor pacing up and down", it is to be said of Ānanda. The *DA*. goes on to say that Ānanda, now thinking he was fit to enter the assembly, delighted and rejoicing, went there shining like a full moon on a cloudless night, like a lotus blooming at the sun's touch, his face pure and radiant as though he were announcing his attaining of arahantship. But *VinA*. (vol. i, p. 12–13) gives a different version, and one that at *DA*. i. 11 is ascribed to the *Majjhima-bhāṇakas*, or repeaters, of how he went to the Council. According to this: "Ānanda, not wishing to tell of his attainment of arahantship, did not go with the monks. They asked whom an empty seat was for, and hearing it was for Ānanda, asked where he had gone. At this moment he thought: 'Now is the time for me to go', and displaying his psychic power, plunging into the earth, he

[1] *VA*. i. 13; *DA*. i. 11.

showed himself as it were in his own seat. Some say he sat down after going through the air."

His arahantship, however, did not appear to have commanded much respect. After the Council was over, he told the elders what the Lord had said at the time of his *parinibbāna* about abolishing the "lesser and minor rules of training". This acted like a goad on the elders and they charged him with one offence of wrongdoing after another—all of which must have been committed before he attained arahantship, even the imputed offence of allowing women to weep and lament beside Gotama's body. I know of no other occasion recorded in the Pali canon where an arahant is asked to confess offences said to have been committed by him before gaining liberation. This episode therefore not only puts the accusing elders in a very dubious light, it also indicates that offences of wrongdoing could be invented after Gotama's death. But as the offences with which Ānanda was charged were all concerned with the Founder himself, they are not likely to be repeated.

What must be regarded as a more dignified and correct attitude was taken, later, by Ānanda himself when he was sent to inflict the supreme or highest penalty, *brahmadaṇḍa*, on Channa (XI. 1. 15). Channa was so much overcome by the thought of submitting to this penalty of ostracism that he took himself seriously in hand and won arahantship—the second monk recorded in this Section to do so. Ānanda then tells him that from the moment he won it the highest penalty became revoked—automatically—for him. This is the Channa who was Gotama's charioteer while he was still the Bodhisatta. It was because of his affection for Gotama, and then because of his pride in "our Buddha, our dhamma", that he was unable to carry out the *samaṇadhamma*, the rule for recluses (*ThagA*. i. 166), until he had received the emotional shock, *saṃvega*, of the imposition of the supreme penalty on him.

Oldenberg states (*Vinaya Piṭakaṃ*, vol. I, p. xxvii) that the story of the First Council as it has come down to us in the CV, "is not history, but pure invention and, moreover, invention of no very ancient date". He bases his argument on a comparison with the *Mahāparinibbāna Suttanta* which, while it contains passages word for word the same as in the CV., yet

makes no allusion either to Kassapa's proposal for holding a Council or to the Council itself. Oldenberg concludes that "the author" of the *Mhp.* did not know anything of the First Council. Certainly his silence is otherwise hard to account for unless we allow that "he" (the author, who should rather be spoken of as the compiler or compilers) did not want to refer to it. We are accustomed in the Pali canon to finding the same stories running parallel up to a certain point and then turning off into different endings. It is possible that we have such a case here; and that the opening part of CV. XI was told so as to lead up to the proposal to convene a Council, while the same story was told in the *Dīgha* (with the transposition of the Subhadda incident) so as to lead up to the account of the disposal of the relics. This affected the Buddha's body, whereas the Council of Rājagaha was held in the attempt to get clear precisely what had been his dhamma and discipline. Recited by 500 elders, it could carry weight.

Nevertheless, the Pali recension of the Council may be neither wholly correct nor wholly complete. It is one of several versions stemming from different schools and whose canons may vary from sect to sect. The late Professor Przyluski was of the opinion that, in respect of this Council, the sūtras may contain older material than the vinayas. He collected a number of versions of both and presented them, translated into French, in his valuable work: *Le Concile de Rājagṛha*, Paris, 1926. The student is referred to this book; he will then be able to make any comparisons he wishes between the Pali *Vinaya* account and the others. For it is not a necessary function of this *S.B.B. Series* to stray from the Pali texts themselves.

The Twelfth Section, that on the Second Council, held at Vesālī a "century" after Gotama's *parinibbāna*—a century being "no doubt a round number"[1]—is more truly characterised at its end as "a chanting of discipline" than is Section XI. For this chanting by the 700 monks is concerned with ten points of discipline only, and whether these could not be relaxed. The very fact that they were called in question shows that, in the years that had passed since Gotama's death, a less

[1] *Vin. Texts*, i, Intr., p. xxii.

austere attitude, a more demanding note had crept in. It was to determine which was to be followed—the less austere attitude or the more austere one—that this Council was held.

It was ultimately the monk Yasa, the son of Kākaṇḍakā, who was responsible for the "chanting of discipline" which, limited to the ten points, was the subject before the Council of Vesālī. Various Commentaries recognise this (e.g. *AA*. ii. 10 ; *MA*. iv. 114) by referring to this chanting as *Yasattherassa saṁgīti*, the Recital of the Elder Yasa. He got the laypeople on his side by telling them three stories where Gotama had denounced the acceptance of gold and silver by monks—the tenth point, and possibly the most important ; and that he aroused much interest among the monks is clear from the records. The endless disputations that arose, the speeches made whose meanings were not clear (XII. 2. 7), impelled the elder Revata, whose opinion on the ten points in question coincided with Yasa's, to select a referendum of eight monks to settle the points. Their decision still holds good to-day in Theravādin countries. In the traditional way of the democratic Order, all the monks present were asked to agree on the eight elders proposed by Revata. They further agreed on a ninth monk, Ajita, to appoint the seats for the elders who would be listening to the proceedings.

The exact place in Vesālī where the Council was held is doubtful. The *Vinaya* (CV. XII. 2. 7) says it took place in the Vālika monastery, as does the *Mahāvaṃsa* ; but the *Dīpavaṃsa* lays the scene in the Hall of the Gabled House. It is perhaps of no great importance, except as adding to the confusion which surrounds the legends of the Councils. What the *Vinaya* record of the Council of Vesālī clearly indicates is that there was enough dissatisfaction among certain monks to bring about a schism, if not checked, with the attendant danger of dhamma turning into not-dhamma and discipline into not-discipline.

It may be asked why the Cullavagga is rounded off by the Sections dealing with the first two Councils, and which make the CV. longer by two Sections than the MV. Whether they were a later addition or not, I can only suggest that they are included, reasonably and suitably as it seems to me, at the end of the enormously long compendium of discipline for monks

and nuns so as to give a culminating authority and sanction to this discipline, which at the time of the Council of Vesālī, had been tested for a "century".

All the words spoken by the Buddha between his attainment of supreme self-awakening and his *parinibbāna* have but the one flavour, that of freedom (see CV. IX. 1. 4, etc., and *VA*. i. 16, *DA*. i. 16). This is a characteristic of the *Buddhavacana*. Freedom is to be sought and realised by those who have entered on the Way. For their help and guidance there are two parts of the *Buddhavacana*, namely dhamma and discipline. It is no fault of the Pali canon if later generations have split the frequently occurring compound of *dhammavinaya* into its two component parts, and have treated each as if it functioned more or less in isolation from the other. Dhamma is rooted in discipline; and discipline is always bordering on dhamma, as *sīla* is on *samādhi* and both on *paññā*, intuitive wisdom, to give point and substance to all its rules, regulations, offences and allowances. All the time it is training disciples to attain sufficient habitual purity ultimately to enter into the goal of Wisdom, even of that "great wisdom" of which Sāriputta, "beloved" above all other disciples, was said to be the chief (*A*. i. 23). The Discipline, rigid and strict, is preliminary to and usually necessary to the flowering of Wisdom. Without the control of body and speech (discipline, moral habit), without mind-control (concentration), the full expansion of wisdom may never come to be. Discipline therefore, at the beginning of the training, "is a teaching of commands, *āṇādesanā*, being taught by the Lord in respect of a multitude of commands for those meriting commands" (*VA*. i. 21, *DA*. i. 19).

Practically every conceivable thing affecting monastic life for monks and nuns, practically every conceivable relation with other human beings, whether fellow monks or nuns or the laity, are brought under review and legislated for in minutest detail through the seven classes of offence, through the "allowances", and through the most important and the regularly recurring events in a monk's life: Ordination, Observance, Invitation, the rains-residence, the making up of new robe-material; through the seven official formal acts of the Order, beginning with that of censure, and through the suspension of the Pātimokkha. It is a very complete system, a very precise

organisation, marked throughout by the humaneness and reasonableness of Gotama, the codifier to whom with but few exceptions every ruling is ascribed.

I. B. HORNER.

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CONTENTS



THE LESSER DIVISION (CULLAVAGGA) I

Praise to this Lord, Perfected One, Fully Self-Awakened One

At one time the Awakened One, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks who were followers of Paṇḍuka and Lohitaka[1] and who were themselves makers of strife,[2] makers of quarrels, makers of disputes, makers of contention,[2] makers of legal questions in an Order,[3] having approached other monks who were also makers of strife . . . makers of legal questions in an Order, spoke thus (to them): "Do not you, venerable ones, let this one defeat[4] you; argue loud and long, for you are wiser and more experienced and have heard more and are cleverer than he is, do not be afraid of him, and we will be on your side." Because of this, not only did strifes arise which had not arisen before, but also strifes which had arisen rolled on to increase and magnitude. || 1 ||

Those who were modest monks looked down upon, criticized, spread it about, saying: "How can these monks who are followers of Paṇḍuka and Lohitaka and who are themselves makers of strife, makers of quarrels, makers of disputes, makers of contention, makers of legal questions in an Order, having approached other monks who are also makers of strife . . . makers of legal questions in an Order, speak thus to them: 'Do not you . . . and we will be on your side.' Because of this . . . also strifes which had arisen rolled on to increase and magnitude." Then these monks told this

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[1] These were two out of the group of six monks; *cf.* pp. 8 ff. below. See *B.D.* i. 275, n. 3; 314, n. 2. Mentioned at *VA*. 614; *MA*. iii. 187 says that having taken their own company (of followers) they lived in Sāvatthī. The *Satapatta Jātaka* (No. 279) was, so it is claimed, given in reference to these monks.

[2] *Cf. Vin.* iv. 45 and see *B.D.* ii. 253, n. 1, for further references to these five terms. Since they all refer to disputes about legal questions, the references given at *Vin. Texts* ii. 329, n. 2, to various Pācittiyas hardly apply. See also *B.D.* iv., 224, 230 f., 488 f., 510 f.

[3] *Cf.* Sangh. 8, 9, 10, etc.

[4] *mā eso ajesi.*

matter to the Lord. Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that monks who are followers of Paṇḍuka and Lohitaka [1] are themselves makers of strife . . . having approached other monks who are also makers of strife . . . speak thus to them: 'Do not you . . . and we will be on your side'? And that because of this . . . strifes which have arisen roll on to increase and magnitude?"

"It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

"It is not suitable, monks, it is not becoming in these foolish men, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men who are themselves makers of strife . . . makers of legal questions in an Order, speak thus: 'Do not you . . . and we will be on your side'? And because of this . . . strifes which have arisen roll on to increase and magnitude. It is not, monks, for pleasing those who are not (yet) pleased nor for increasing the number of those who are pleased, but, monks, it is displeasing to those who are not pleased as well as to those who are pleased, and it causes wavering in some." || 2 ||

Then the Lord, having rebuked these monks, having in many a figure spoken in dispraise of difficulty in supporting and maintaining oneself, of great desires, of lack of contentment, of clinging (to the obstructions), of indolence; having in many a figure spoken in praise of ease in supporting and maintaining oneself, of desiring little, of contentment, of expunging (evil), of punctiliousness, of graciousness, of decreasing (the obstructions), of putting forth energy,[1] having given reasoned talk on what is becoming, on what is fitting for them, addressed the monks, saying:

"Well now, monks, let the Order carry out a (formal) act of censure[2] against the monks who are followers of Paṇḍuka and Lohitaka. || 3 ||

"And thus, monks, should it be carried out; First, the monks who are followers of Paṇḍuka and Lohitaka should be reproved; having reproved them, they should be made to

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[1] *Cf. Vin.* iii. 21 (*B.D.* i. 37), *Vin.* i. 45, 305 for this passage.
[2] *tajjaniyakamma. Cf.* MV. I. 25. 22 and MV. IX. 7. 1–5.

remember; having remembered, they should be accused of an offence; having accused them of an offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. These monks who are followers of Paṇḍuka and Lohitaka and who are themselves makers of strife . . . makers of legal questions in an Order, having approached other monks who are also makers of strife . . . makers of legal questions in an Order, spoke thus (to them): "Do not you . . . and we will be on your side". Because of this, not only did strifes arise which had not arisen before, but also strifes which had arisen rolled on to increase and magnitude. If it seems right to the Order, the Order may carry out a (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka. This is the motion. Honoured sirs, let the Order listen to me. These monks who are followers of Paṇḍuka and Lohitaka and who are themselves makers of strife . . . rolled on to increase and magnitude. The Order is carrying out a (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka. If the carrying out of a (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . Honoured sirs, let the Order listen to me. These monks who are followers of Paṇḍuka and Lohitaka and who are themselves makers of strife . . . he to whom it is not pleasing should speak. A (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka is being carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 4 || **1** || [**2**]

"Monks, if it is possessed of three qualities a (formal) act of censure comes to be not legally valid and not disciplinarily valid and one that is hard to settle: (that is to say) if it is carried out not in the presence of,[1] if it is carried out when there is no interrogation, if it is carried out without the

[1] See CV. IV. **14**. 16 ff., and MV. IX. **6**. 1. *VA*. vi. 1155 says it is not carried out in the presence of the Order, *dhamma* and discipline, the individual, and is carried out without having reproved him, without having asked him (to consent) and without his having acknowledged it.

acknowledgment.[1] Monks, if it is possessed of these three qualities a (formal) act of censure comes to be not legally valid, not disciplinarily valid and one that is hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be one . . . and one that is hard to settle: (that is to say) if it is carried out when there is no offence, if it is carried out for an offence that does not lead on to confession,[2] if it is carried out for an offence that has been confessed. Monks, if it is possessed of these three qualities a (formal) act of censure . . . one that is hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . hard to settle: (that is to say) if it is carried out without having reproved him, if it is carried out without having made him remember, if it is carried out without having accused him of an offence. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . one that is hard to settle: (that is to say) if it is carried out not in the presence of, if it is carried out not by rule, if it is carried out by an incomplete assembly. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . one that is hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure comes to be . . . hard to settle: (that is to say) if it is carried out when there is no interrogation, if it is carried out not by rule, if it is carried out by an incomplete assembly. Monks, if it is possessed of these three qualities a (formal) act of censure comes to be . . . hard to settle. And, monks, if it is possessed of three further qualities a (formal) act of censure . . . hard to settle: (that is to say) if it is carried out without the acknowledgment, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out when there is no offence, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out for an offence that does not lead on to confession, if it is carried out not by

[1] I.e. of the accused monk.
[2] *adesanāgāminiya*, i.e. a Pārājika or Sanghādisesa, whose penalties do not include censure or confession.

rule, if it is carried out by an incomplete assembly . . . if it is carried out for an offence that has been confessed, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having reproved him, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having made him remember, if it is carried out not by rule, if it is carried out by an incomplete assembly . . . if it is carried out without having accused him of an offence, if it is carried out not by rule, if it is carried out by an incomplete assembly. If, monks, a (formal) act of censure is possessed of these three qualities it comes to be not legally valid and not disciplinarily valid and one that is hard to settle." || 1 ||

Told are the Twelve Cases of (Formal) Acts that are not legally valid. || **2** ||

" Monks, if it is possessed of three qualities a (formal) act of censure comes to be a (formal) act that is legally valid and a (formal) act that is disciplinarily valid and one that is easily settled: (that is to say) if it is carried out in the presence of, if it is carried out when there is interrogation, if it is carried out with the acknowledgment. Monks, if it is possessed of these three qualities . . . easily settled. And, monks, if it is possessed of three further qualities . . . easily settled: (that is to say) if it is carried out when there is an offence, if it is carried out when there is an offence which leads on to confession, [**3**] if it is carried out when an offence has not been confessed . . . if it is carried out, having reproved him, if it is carried out, having made him remember, if it is carried out, having accused him of the offence . . . if it is carried out in the presence of, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is interrogation, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out with the acknowledgment, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is an offence, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out when there is an offence that leads on to confession, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried

out when an offence has not been confessed, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having reproved him, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having made him remember, if it is carried out by rule, if it is carried out by a complete assembly . . . if it is carried out having accused him of an offence, if it is carried out by rule, if it is carried out by a complete assembly. If, monks, a (formal) act of censure is possessed of these three qualities it comes to be a (formal) act that is legally valid and a (formal) act that is disciplinarily valid and one that is easily settled. ||1||

Told are the Twelve Cases of (Formal) Acts that are legally valid. ||**3**||

"Monks, if a monk is possessed of three qualities, an Order, if it so desires, may carry out a (formal) act of censure against him: if he is a maker of strife, a maker of quarrels, a maker of disputes, a maker of contention, a maker of legal questions in an Order; if he is ignorant, inexperienced, full of offences, not rid of them[1]; if he lives in company with householders in unbecoming association with householders.[2] Monks, if a monk is possessed of these three qualities, an Order, if it so desires, may carry out a (formal) act of censure against him. And, monks, if a monk is possessed of three further qualities an Order . . . against him: if, in regard to moral habit, he comes to have fallen away from moral habit[3]; if, in regard to good habits, he comes to have fallen away from good habits; if, in regard to (right) views, he comes to have fallen away from (right) views. Monks, if a monk is possessed . . . against him. And, monks, if a monk is possessed of three further qualities, an Order, if it so desires, may carry out a (formal) act of censure against him: if he speaks dispraise of the Awakened One, if he speaks dispraise of *dhamma*, if he speaks dispraise of the Order. Monks, if a monk is possessed of these three qualities, an Order, if it so desires, may carry out a (formal) act of censure against him. || 1 ||

Monks, if an Order desires, it may carry out a (formal) act

[1] *āpattibahulo anapadāno*; *cf. Vin.* i. 321 (*B.D.* iv. 461, n. 1).
[2] *Cf. Vin.* iv. 321–322, and *B.D.* iii. 207, n. 1.
[3] *Cf. Vin.* i. 63 (*B.D.* iv. 82).

of censure against three (kinds of) monks: against the one who is a maker of strife . . . a maker of legal questions in the Order; against the one who is ignorant, inexperienced, full of offences, not rid of them; against the one who lives in company with householders in unbecoming association with householders. Monks, if the Order desires, it may carry out a (formal) act of censure against these three (kinds of) monks. And, monks, if the Order desires, it may carry out . . . against three further (kinds of) monks: against the one who, in regard to moral habit, comes to have fallen away from moral habit, against the one who, in regard to good habits, comes to have fallen away from good habits, against the one who, in regard to (right) views, comes to have fallen away from (right) views. Monks, if an Order desires . . . against these three (kinds of) monks. And, monks, if an Order desires, it may carry out . . . against three further (kinds of) monks: [4] against the one who speaks dispraise of the Awakened One, against the one who speaks dispraise of *dhamma*, against the one who speaks dispraise of the Order. Monks, if an Order desires, it may carry out a (formal) act of censure against these three (kinds of) monks. || 2 ||

Told are the Six Cases on Being Desirous. || **4** ||

"Monks, when a (formal) act of censure has been carried out against a monk, he should conduct himself properly. This is the proper conduct in this case[1]: he should not ordain, he should not give guidance,[2] a novice should not attend him,[3] the agreement for him to exhort nuns[4] should not be consented to, and even if he is agreed upon nuns should not be exhorted (by him), he should not fall into that (same) offence for which a (formal) act of censure came to be carried out against him by an Order, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act,[5] he should not find fault with those who carry out the (formal) act, he should not suspend a regular monk's Observance,[6] he

[1] *Cf.* below, CV. II. **1**. 2; X. 20.
[2] *Cf.* MV. I. **36**. 1.
[3] See MV. I. **36, 37** for this trio.
[4] *Cf.* Monks' Pāc. 21, and CV. X. **9**. 4.
[5] I.e. the act of censure, *VA*. vi. 1156.
[6] From here to end of || 1 || recurs at CV. I. **27**. 1 (end). *Cf.* also CV. X. **20**.

should not suspend his Invitation,[1] he should not issue commands,[2] he should not set up authority,[3] he should not ask for leave,[4] he should not reprove,[5] he should not make remember, he should not quarrel[6] with monks ". || 1 ||

Told are the Eighteen Observances connected with a (Formal) Act of Censure. || **5** ||

Then the Order carried out a (formal) act of censure against the monks who were followers of Paṇḍuka and Lohitaka. These, when the (formal) act of censure had been carried out against them by the Order, conducted themselves properly, were subdued, mended their ways, and having approached monks, they spoke thus : " We, your reverences, against whom a (formal) act of censure was carried out by the Order, are conducting ourselves properly, we are subdued, we are mending our ways. Now, what line of conduct should be followed by us ? " They told this matter to the Lord. He said : " Well then, monks, let the Order revoke the (formal) act of censure against the monks who are followers of Paṇḍuka and Lohitaka. || 1 ||

" Monks, if a monk is possessed of five qualities a (formal) act of censure should not be revoked : if he ordains, if he gives guidance, if a novice attends him, if he consents to the agreement for him to exhort nuns, if he exhorts nuns even although agreed upon. Monks, if a monk is possessed of these five qualities a (formal) act of censure should not be revoked. And, monks, if a monk is possessed of five further qualities a (formal) act of censure should not be revoked : if he falls into that (same) offence for which the (formal) act of censure was carried out against him by the Order, or into another that is similar,

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[1] *Cf.* MV. IV. **16**. 2.

[2] *na savacanīyaṃ kātabbaṃ*. *VA*. 1156 says : " I am doing the *savacanīya* of the venerable ones in this matter, do not go one footstep back from this residence while the legal question is not settled." The word *savacanīya* occurs again at CV. II. **1**. 2. See *Vin. Texts* ii. 338, n. 6 ; 386, n. 2.

[3] *anuvāda*. *VA*. 1156 says " in a vihāra he should not take the chief place."

[4] I.e. to ask questions ; see MV. II. **16**. 1, IV. **16**, 1, 2.

[5] Cf. CV. X. **9**. 5.

[6] *sampayojeti*, also meaning to associate. *VA*. 1156 gives both meanings, saying : " having joined one another, a quarrel should not be made." The sense of " to quarrel " here would be of disputing about legal questions. The foregoing prohibitions indicate that a monk undergoing " censure " is not expected to have no dealings with his fellow monks.

or into one that is worse, if he finds fault with the (formal) act, if he finds fault with those who carry out the (formal) act. Monks, if a monk is possessed of these five qualities a (formal) act of censure should not be revoked.

"Monks, if a monk is possessed of eight qualities [5] a (formal) act of censure should not be revoked: if he suspends a regular monk's Observance, if he suspends his Invitation, if he issues commands, if he sets up authority, if he asks for leave, if he reproves, if he makes remember, if he quarrels with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of censure should not be revoked." || 2 ||

Told are the Eighteen Cases where (a Formal Act of Censure) should not be revoked. || **6** ||

"Monks, if a monk is possessed of five qualities a (formal) act of censure may be revoked: if he does not ordain, if he does not give guidance, if a novice does not attend him, if he does not consent to the agreement for exhorting nuns, if, although agreed upon, he does not exhort nuns. Monks, if a monk is possessed . . . may be revoked. And, monks, if a monk is possessed of five further qualities a (formal) act of censure may be revoked: if he does not fall into that (same) offence for which the (formal) act of censure came to be carried out against him, nor into another that is similar, nor into one that is worse, if he does not find fault with the (formal) act, if he does not find fault with those who carry out the (formal) act. Monks, if a monk . . . may be revoked.

"Monks, if a monk is possessed of eight qualities a (formal) act of censure may be revoked: if he does not suspend a regular monk's Observance, if he does not suspend his Invitation, if he does not issue commands, if he does not set up authority, if he does not ask for leave, if he does not reprove, if he does not make remember, if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of censure may be revoked." || 1 ||

Told are the Eighteen Cases (where a Formal Act of Censure) may be revoked. || **7** ||

"And thus, monks, should it be revoked: Those monks who are followers of Paṇḍuka and Lohitaka, having approached the

Order, having (each) arranged the upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on their haunches, having stretched forth their joined palms, should speak thus to it: 'A (formal) act of censure, honoured sirs, was carried out against us by the Order; but we are conducting ourselves properly, we are subdued, we are mending our ways; and we ask for the revocation of the (formal) act of censure'. And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced competent monk, saying: || 1 ||

" 'Honoured sirs, let the Order listen to me. These monks, followers of Paṇḍuka and Lohitaka, against whom a (formal) act of censure was carried out by the Order, are conducting themselves properly, they are subdued, they are mending their ways, [**6**] and they ask for the revocation of the (formal) act of censure. If it seems right to the Order, the Order may revoke the (formal) act of censure for the monks who are followers of Paṇḍuka and Lohitaka. This is the motion. Honoured sirs, let the Order listen to me. These monks, followers of Paṇḍuka and Lohitaka, against whom a (formal) act of censure was carried out by the Order, are conducting themselves properly, they are subdued, they are mending their ways, and they ask for the revocation of the (formal) act of censure. The Order is revoking the (formal) act of censure for the monks who are followers of Paṇḍuka and Lohitaka. If the revocation of the (formal) act of censure for the monks who are followers of Paṇḍuka and Lohitaka is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . should speak. The (formal) act of censure is revoked by the Order for the monks who are followers of Paṇḍuka and Lohitaka. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' " || 2 || **8** ||

Told is the First (Formal) Act: that of Censure.

Now at that time the venerable Seyyasaka[1] was ignorant,

[1] At *Vin.* iii. 110 ff. he is represented as committing the offence for which the first Saṅghādisesa was formulated.

inexperienced, full of offences, not rid of them; he lived in company with householders in unbecoming association with householders.[1] So much so that the monks were done up[2] with granting him probation, sending him back to the beginning, imposing *mānatta*, rehabilitating him.[3] Those who were modest monks looked down upon, criticised, spread it about, saying: "How can the venerable Seyyasaka, ignorant, inexperienced . . . rehabilitating him?" Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that the monk Seyyasaka, ignorant, inexperienced . . . rehabilitating him?"

"It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

"It is not suitable, monks, it is not becoming in this foolish man, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. For how, monks, can this foolish man, ignorant, inexperienced . . . rehabilitating him? It is not, monks, for pleasing those who are not (yet) pleased, nor for increasing the number of those who are pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying: [**7**]

"Well then, monks, let the Order carry out a (formal) act of guidance[4] for the monk Seyyasaka, saying: 'You should live in dependence[5]'. || 1 ||

"And thus, monks, should it be carried out: First, the monk Seyyasaka should be reproved; having reproved him, he should be made to remember; having made him remember, he should be accused of the offence; having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Seyyasaka, ignorant, inexperienced . . .

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[1] *Cf.* above, CV. I. **4**. 1.

[2] *pakata*, done away with; so, exhausted, worn out, "fed up."

[3] As *Vin. Texts* ii. 343, n. 1 indicates, it is not clear why a Saṅghādisesa should be attributed to Seyyasaka, but it suggests that the answer may appear at *Vin. Texts* ii. 384, n. 1. The text may have in mind *Vin.* iii. 110 (see above, p. 10, n). Certainly there is a tradition connecting Seyyasaka with the Saṅghādisesa type of offence. There was for monks no recognised offence incurring a penalty if they lived in association with householders.

[4] *nissayakamma*. *Cf.* MV. I. **25**. 22; IX. **7**. 6, 14.

[5] *nissāya*. *Cf. B.D.* iv. 79, 100 f.

rehabilitating him. If it seems right to the Order, let the Order carry out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence." This is the motion. Honoured sirs, let the Order listen to me. This monk Seyyasaka, ignorant, inexperienced . . . rehabilitating him. The Order is carrying out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence". If the carrying out of the (formal) act of guidance, saying "You should live in dependence", for the monk Seyyasaka is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . he to whom it is not pleasing should speak. A (formal) act of guidance, saying: "You should live in dependence", is being carried out by the Order for the monk Seyyasaka. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 2 || **9** ||

"If a monk, monks, is possessed of three qualities . . . (=Ch. **2–5**. *Instead of* (formal) act of censure, by carrying out a (formal) act of censure *read* (formal) act of guidance, by carrying out a (formal) act of guidance) . . . he should not quarrel with monks." || 1 ||

Told are the Eighteen Observances connected with a (Formal) Act of Guidance. || **10** ||

Then the Order carried out a (formal) act of guidance for the monk Seyyasaka, saying: "You should live in dependence." After the (formal) act of guidance had been carried out by the Order, he, choosing, associating with, visiting friends who were lovely[1] (in deed), making them recite, interrogating them, came to be one who had heard much,[2] one to whom the tradition was handed down; an expert in *dhamma*, an expert in discipline, an expert in the headings; experienced, wise, modest, scrupulous, desirous of the training; he conducted himself properly, was subdued, and mended his ways; and, having approached monks, he spoke thus: "I, your reverences,

[1] *kalyāṇamitta*; *cf. Dhp.* 375. Or the word may be in the technical sense of a spiritual adviser, as at *S.* v. 3.

[2] As at *Vin.* i. 119, 337, iv. 158, etc.

for whom a (formal) act of guidance was carried out by the Order, am conducting myself properly, I am subdued and am mending my ways. What line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order revoke the (formal) act of guidance for the monk Seyyasaka. || 1 ||

"Monks, if a monk is possessed of five qualities [8] . . . (= I. **6**.2–**7**. *Instead of* (formal) act of censure *read* (formal) act of guidance) . . . may be revoked. || 2 ||

Told are the Eighteen Cases (where a Formal Act of Guidance) may be revoked. || **11** ||

"And thus, monks, should it be revoked: Monks, the monk Seyyasaka, having approached the Order, having arranged his upper robe over one shoulder, having saluted the feet of the senior monks, having sat down on his haunches, having stretched forth his joined palms, should speak thus to it: 'I, honoured sirs, for whom a (formal) act of guidance was carried out by the Order, am conducting myself properly, I am subdued, I am mending my ways; I ask for the revocation of the (formal) act of guidance'. And a second time it should be asked for . . . And a third time it should be asked for. || 1 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Seyyasaka, for whom a (formal) act of guidance was carried out by the Order, is conducting himself properly, he is subdued, he is mending his ways; he asks for the revocation of the (formal) act of guidance. If it seems right to the Order, the Order may revoke the (formal) act of guidance for the monk Seyyasaka. This is the motion. Honoured sirs, let the Order listen to me. This monk Seyyasaka, for whom a (formal) act of guidance was carried out by the Order, is conducting himself properly, he is subdued, he is mending his ways; he asks for the revocation of the (formal) act of guidance. If the revocation of the (formal) act of guidance for the monk Seyyasaka is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . The (formal) act of guidance

for the monk Seyyasaka is revoked by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.'" ‖ 2 ‖ **12** ‖

Told is the Second (Formal) Act: that of Guidance.

Now at that time[1] unscrupulous, depraved monks who were followers of Assaji and Punabbasu were in residence at Kiṭāgiri. They indulged in the following kinds of bad habits: they planted and caused to be planted small flowering trees; they watered them and had them watered; they plucked them and had them plucked; they tied them up into (garlands) and had them tied up; they made garlands and had them made with a stalk on one side; they made garlands and had them made with a stalk on both sides; they made and had a branching flower-stalk made; they made a wreath and had one made; they made a garland worn round the forehead and had one made; they made and had an ear-ornament made; [**9**] they made and had a breast-plate made. These (monks) took or sent garlands having a stalk on one side to wives of reputable families, to daughters of reputable families, to girls of reputable families, to daughters-in-law of reputable families, to female slaves of reputable families. They took or sent garlands having a stalk on both sides; they took or sent a branching flower-stalk; they took or sent a wreath . . . a garland worn round the forehead . . . an ear-ornament . . a breastplate. These ate from one dish together with wives of reputable families, with daughters of reputable families, with girls of reputable families, with daughters-in-law of reputable families, with women slaves of reputable families; and they drank from the same beaker; they sat down on the same seat; they shared one couch; they shared one mat; they shared one coverlet; they shared one mat and coverlet. And they ate at the wrong time; and they drank intoxicants; and they wore garlands and used perfumes and cosmetics; they danced and sang and played musical instruments, and they sported. They danced when she danced; they sang when she danced; they played musical instruments when she danced; they sported when she

[1] The whole of **13** occurs at Sangh. XIII. **1**. 1–7. See *B.D.* i. 314–322 where notes are given.

danced; they danced when she sang . . . they danced when she played musical instruments . . . they danced when she sported . . . they sported when she sported. || 1 ||

They played on a chequered board for gambling; they played on a draught-board: they played with imagining such boards in the air; they played a game of keeping stepping on to diagrams; they played with spillikans . . . at dice . . . tip-cat . . . brush-hand . . . with a ball . . . at blowing through toy pipes made of leaves . . . with a toy plough . . . at turning somersaults . . . with a toy windmill . . . with a toy measure of leaves . . . with a toy cart . . . with a toy bow . . . they played a game of guessing at letters . . . a mind-reading game . . . a game of mimicking deformities . . . they trained themselves in elephant lore . . . horse lore . . . carriage lore . . . archery . . . swordsmanship . . . then they ran in front of an elephant . . . a horse . . . a chariot; now they ran backwards, now they ran forwards; and they whistled and they snapped their fingers and they wrestled and they fought with fists; and, having spread out their upper robes as a stage, they said to a dancing-girl: "Dance here, sister", and they applauded, and they indulged in various bad habits. || 2 ||

Now at that time a certain monk, having spent the rains among the people of Kāsī, while going to Sāvatthī so as to see the Lord, arrived at Kiṭāgiri. Then this monk, dressing early and taking his bowl and robe entered Kiṭāgiri for almsfood. He was pleasing whether he was approaching or departing, whether he was looking forward or looking behind, whether he was drawing in or stretching out (his arm), his eyes were cast down, he was possessed of pleasant deportment. People, having seen this monk, spoke thus: [10]

"Who can this be like an idiot of idiots, like a fool of fools, like a very supercilious person? Who will go up to him and give him alms? Our masters, the followers of Assaji and Punabbasu are polite, genial, pleasant of speech, beaming with smiles, saying: 'Come, you are welcome'. They are not supercilious, they are easily accessible, they are the first to speak. Therefore alms should be given to them."

A certain lay follower saw that monk walking for almsfood in Kiṭāgiri; seeing that monk, he went up to him, and having

gone up to him and greeted him, he said: "Honoured sir, are alms obtainable?"

"No, sir, alms are not obtainable."

"Come, honoured sir, we will go to (my) house." ||3||

Then that lay follower, having taken that monk to his house and made him eat, said:

"Where, honoured sir, will the master go?"

"I will go to Sāvatthī, sir, to see the Lord."

"Then, honoured sir, in my name salute the Lord's feet with your head and say: 'Lord, the residence at Kiṭāgiri has been corrupted. At Kiṭāgiri are residing unscrupulous, depraved monks who are followers of Assaji and Punabbasu. They indulge in the following bad habits . . . they indulge in a variety of bad habits. Lord, those men who formerly had faith and were believing now have no faith and are not believing. Those who formerly were channels for gifts to the Order are now cut off; they neglect the well behaved monks, and the depraved monks stay on. It were good, Lord, if the Lord would send monks to Kiṭāgiri, so that this residence at Kiṭāgiri may be settled.'"

"Very well, sir," and that monk having answered the lay follower in assent, rising from his seat departed for Sāvatthī. Gradually he approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery and the Lord; having approached and greeted the Lord, he sat down at a respectful distance. Now it is the custom for Awakened Ones, for Lords to exchange greetings with in-coming monks. So the Lord said to this monk:

"I hope, monk, that it is going well with you, I hope that you are keeping going, I hope you have accomplished your journey with little fatigue? And where do you come from, monk?"

"Things go well, Lord, I am keeping going, Lord, and I, Lord, accomplished my journey with little fatigue. Now, I, Lord, having spent the rains among the people of Kāsī, and while coming to Sāvatthī to see the Lord, arrived at Kiṭāgiri. Then I, Lord, dressing early, and taking my bowl and robe, entered Kiṭāgiri for almsfood. Then, Lord, a certain lay follower saw me as I was walking in Kiṭāgiri for almsfood, [**11**] and seeing me, he approached, and having approached, he

greeted me and said: 'Honoured sir, are alms obtainable?' 'No, sir, alms are not obtainable', I said. 'Come, honoured sir, we will go to (my) house', he said. Then, Lord, that lay follower, taking me to his house and feeding me, said: 'Where, honoured sir, will the master go?' I said: 'I will go to Sāvatthī, sir, to see the Lord.' Then he said: 'Then, honoured sir . . . may be settled'. Therefore, Lord, do I come." || 5 ||

Then the Lord on this occasion, in this connection, having had the Order of monks convened, asked the monks, saying: "Monks, is it true, as is said, that monks who are followers of Assaji and Punabbasu, residing in Kiṭāgiri, are unscrupulous and depraved and indulge in the following bad habits: they plant small flowering trees . . . indulge in a variety of bad habits . . . and those men . . . and the depraved monks stay on?"

"It is true, Lord."

The Awakened One, the Lord, rebuked them, saying: "How, monks, can these foolish men indulge in bad habits such as these? How can they plant and cause small flowering trees to be planted, and water them and have them watered, and pluck them and have them plucked, and how can they tie them up into (garlands) and have them tied up? How can they make and have garlands made . . . ? How can they take and send . . . ? How can they eat . . . drink . . . sit . . . stand . . . eat . . . drink . . . run . . . dance and sing and play musical instruments and sport . . . play . . . train themselves . . . run . . . run round facing . . . ? How can they whistle and snap their fingers and wrestle and fight with fists, and having spread out their upper robes as a stage, say to a dancing-girl: 'Dance here, sister', and applaud and indulge in a variety of bad habits? It is not, monks, for pleasing those who are not (yet) pleased . . .", and having rebuked them and given reasoned talk, he addressed Sāriputta and Moggallāna, saying:

"Do you go, Sāriputta and Moggallāna, and having gone to Kiṭāgiri, carry out a (formal) act of banishment[1] from Kiṭāgiri against those monks who are followers of Assaji and Punabbasu; these are those who share your cells."

[1] *pabbājaniyakamma*. *Cf.* MV. I. 25. 22; IX. 7. 7.

" How, Lord, do we carry out a (formal) act of banishment from Kiṭāgiri against those monks who are followers of Assaji and Punabbasu ? These monks are fierce and rough."

" Well then, Sāriputta and Moggallāna, go together with many monks."

" Very well, Lord," Sāriputta and Moggallāna answered the Lord in assent. || 6 ||

"And thus, monks, should it be carried out. First, the monks who are followers of Assaji and Punabbasu [12] should be reproved; having reproved them, they should be made to remember; having made them remember, they should be accused of an offence; having accused them of the offence, the Order should be informed by an experienced, competent monk, saying: ' Honoured sirs, let the Order listen to me. These monks who are followers of Assaji and Punabbasu are those who bring families into disrepute and are of evil conduct; their evil conduct is seen and also heard and respectable families corrupted by them are seen and also heard. If it seems right to the Order, the Order should carry out a (formal) act of banishment from Kiṭāgiri against the monks who are followers of Assaji and Punabbasu by which the monks who are followers of Assaji and Punabbasu should not remain in Kiṭāgiri. This is the motion. Honoured sirs, let the Order listen to me. These monks who are . . . seen and also heard. The Order is carrying out a (formal) act of banishment from Kiṭāgiri against the monks who are followers of Assaji and Punabbasu by which the monks who are followers of Assaji and Punabbasu should not remain in Kiṭāgiri. If the carrying out of the (formal) act of banishment from Kiṭāgiri against the monks who are followers of Assaji and Punabbasu by which they should not remain in Kiṭāgiri is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter. The (formal) act of banishment from Kiṭāgiri against the monks who are followers of Assaji and Punabbasu by which they should not remain in Kiṭāgiri is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 7 || **13** ||

" Monks, if it is possessed of three qualities a (formal) act

of banishment comes to be not legally valid, not disciplinarily valid and one that is hard to settle . . .[1] against the one who speaks dispraise of the Order. Monks, if an Order desires, it may carry out a (formal) act of banishment against these three (kinds of) monks.

"And, monks, if a monk is possessed of three further qualities an Order, if it so desires, may carry out a (formal) act of banishment against him: if he is possessed of bodily frivolity,[2] if he is possessed of verbal frivolity, if he is possessed of bodily and verbal frivolity. Monks, if a monk is possessed of these three qualities an Order, if it so desires, may carry out a (formal) act of banishment against him. And, monks, if a monk is possessed of three further qualities . . . against him: if he is possessed of bodily bad habits,[3] if he is possessed of verbal bad habits, if he is possessed of bodily and verbal bad habits. Monks, if a monk . . . a (formal) act of banishment against him. And, monks, if a monk is possessed of three further qualities . . . against him: if he is possessed of harming[4] by means of body, if he is possessed of harming by means of speech, if he is possessed of harming by means of body and speech. Monks, if a monk . . . against him. And, monks, if a monk is possessed of three further qualities, an Order, if it so desires, may carry out a (formal) act of banishment against him: if he is possessed of a wrong bodily mode of livelihood, if he is possessed of a wrong verbal mode of livelihood, if he is possessed of a wrong bodily and verbal mode of livelihood. Monks, if a monk is possessed of these three qualities an Order, if it so desires, may carry out a (formal) act of banishment against him. || 1 || [13]

"Monks, if an Order so desires, it may carry out a (formal) act of banishment against three (kinds of) monks: against the one who is a maker of strife . . . (*as in* I. **4**. 2) . . . against

[1] As in CV. I. 2–4, reading "act of banishment" for "act of censure". Ch. **14** above does not occur in Sangh. XIII.

[2] *kāyikena davena*; *VA*. 1157 says this means physical enjoyment. Perhaps he takes food for fun or amusement or in sport, *cf.* A. i. 114, ii, 40, 145, iv. 167.

[3] *VA*. 1157 says this means a transgression of the rules of training laid down concerning the doors of the body.

[4] *VA*. 1157 says this is called injury through not being trained in the rules of training laid down concerning the doors of the body. It means expulsion, *nāsana*, and ruin, *vināsana*.

the one who speaks dispraise of the Order. Monks, if an Order so desires, it may carry out a (formal) act of banishment against these three (kinds of) monks. And, monks, if an Order so desires it may carry out a (formal) act of banishment against three further (kinds of) monks: against the one who is possessed of bodily frivolity, against the one who is possessed of verbal frivolity, against the one who is possessed of bodily and verbal frivolity . . . against the one who is possessed of wrong bodily and verbal mode of livelihood. Monks, if an Order so desires, it may carry out a (formal) act of banishment against these three (kinds of) monks. || 2 || **14** ||

"Monks, a monk against whom a (formal) act of banishment has been carried out should conduct himself properly. This is the proper conduct in this case . . . (*as in* CV. I. **5**) . . . he should not quarrel with monks." || 1 ||

Told are the Eighteen Observances connected with a (Formal) Act of Banishment. || **15** ||

Then Sāriputta and Moggallāna at the head of an Order of monks, having arrived at Kiṭāgiri,[1] carried out a (formal) act of banishment from Kiṭāgiri against the monks who were followers of Assaji and Punabbasu, by which the monks who were followers of Assaji and Punabbasu should not stay in Kiṭāgiri. When the (formal) act of banishment had been carried out by the Order, these did not conduct themselves properly, they were not subdued, they did not mend their ways, they did not ask the monks for forgiveness, they abused them, they reviled them, they offended by following a wrong course through desire, by following a wrong course through hatred, by following a wrong course through stupidity, by following a wrong course through fear; and they went away and they left the Order. Those who were modest monks looked down on, criticised, spread it about, saying: "How can the monks who are followers of Assaji and Punabbasu, against whom a (formal) act of banishment has been carried out by the Order, not conduct themselves properly, not be subdued,

[1] From here to the words, "It is true, Lord" = Sangh. XIII. **1**. 8 (*Vin*. iii. 183–4, translated with notes at *B.D.* i. 322–4).

not mend their ways? Why do they not ask for forgiveness from the monks? Why do they abuse and revile them? Why do they, following a wrong course through desire . . . hatred . . . stupidity . . . fear, go away and leave the Order?" Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that monks who are followers of Assaji and Punabbasu, against whom a (formal) act of banishment has been carried out by the Order, do not conduct themselves properly, are not subdued, . . . and leave the Order?"

"It is true, Lord."

"How, monks, can these foolish men, against whom a (formal) act of banishment has been carried out by the Order, not conduct themselves properly . . . and leave the Order? It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, do not let the Order revoke the (formal) act of banishment. || 1 ||

"Monks, if a monk is possessed of five qualities [**14**] the (formal) act of banishment against him should not be revoked: if he ordains . . . (*as in* I. **6**. 2–7) . . . if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of banishment may be revoked. || 2 ||

Told are the Eighteen Cases where a (Formal) Act of Banishment may be revoked. || **16** ||

"And thus, monks, should it be revoked: Monks, that monk against whom the (formal) act of banishment has been carried out, having approached the Order, having arranged his upper robe over one shoulder, having saluted the feet of the senior monks, having sat down on his haunches, having stretched forth his joined palms, should speak thus to it: 'A (formal) act of banishment, honoured sirs, was carried out against me by the Order, but I am conducting myself properly, I am subdued, I am mending my ways. I ask for the revocation of the (formal) act of banishment'. And a second time it should be asked for, and a third time it should be asked for.

The Order should be informed by an experienced, competent monk, saying: || 1 ||

"'Honoured sirs, let the Order listen to me. This monk So-and-So, against whom a (formal) act of banishment was carried out by an Order, is conducting himself properly, he is subdued, he is mending his ways, and he asks for the revocation of the (formal) act of banishment. If it seems right to the Order, the Order may revoke the (formal) act cf banishment against the monk so-and-so. This is the motion. Honoured sirs, let the Order listen to me. This monk so-and-so . . . and he asks for the revocation of the (formal) act of banishment. The Order is revoking the (formal) act of banishment for the monk so-and-so. If the revocation of the (formal) act of banishment for the monk so-and-so is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter. It is pleasing to the Order, therefore it is silent. Thus do I understand this.'" || 2 || **17** ||

Told is the Third (Formal) Act: that of Banishment.

Now at that time the venerable Sudhamma[1] was a resident in the householder Citta's[2] Macchikāsaṇḍa,[3] an overseer of new buildings, a constant adviser.[4] Whenever the householder Citta wished to invite an Order or a group or an individual[5] he did not invite the Order or the group or the individual without having asked the venerable Sudhamma for permission. Now at that time several monks who were elders—the venerable Sāriputta and the venerable Moggallāna the Great and the venerable Kaccāna the Great and the venerable [**15**] Koṭṭhita the Great and the venerable Kappina the Great and the venerable Cunda the Great and the venerable Anuruddha and the

1. *Cf. DhA* ii. 74 ff., *AA*. i. 386 ff. *Dhp*. 73 is said to have been spoken on Sudhamma's account.

2 At *A*. i. 26 called chief of lay followers who are speakers on *dhamma*. He is fully described in the *Citta-saṃyutta*, *S*. iv. 281 ff. At *A*. i. 88 = *S*. ii. 235 he is named as a standard by which to measure disciples who are lay followers.

3 A woodland grove, *vanasaṇḍa*, according to *SA*. iii. 91; a town according to *DhA*. ii. 74 and *AA*. i. 386, the latter adding "in the realm of Magadha."

4 *dhuvabhattika* usually means a "regular or constant diner." But *bhattika* is given this other meaning at *ThigA*. 267 (*cf. PED*), and seems justified above.

5 *puggala*, here meaning "monk".

venerable Revata and the venerable Upāli and the venerable Ānanda and the venerable Rāhula[1]—walking on tour in Kāsī arrived in Macchikāsaṇḍa. The householder Citta heard that these monks who were elders had reached Macchikāsaṇḍa. Then the householder Citta approached these monks who were elders; having approached, having greeted these monks who were elders, he sat down at a respectful distance. As the householder Citta was sitting down at a respectful distance, the venerable Sāriputta delighted, rejoiced, roused, gladdened him with talk on *dhamma*. Then the householder Citta, delighted . . . gladdened with the venerable Sāriputta's talk on *dhamma*, spoke thus to the monks who were elders: "Honoured sirs, let the elders consent to come to a meal with me on the morrow." The monks who were elders consented by becoming silent. || 1 ||

Then the householder Citta, having understood the consent of the monks who were elders, rising from his seat, having greeted the monks who were elders, keeping his right side towards them, approached the venerable Sudhamma; having approached, having greeted the venerable Sudhamma, he stood at a respectful distance. As he was standing at a respectful distance, the householder Citta spoke thus to the venerable Sudhamma:

"Honoured sir, may master Sudhamma consent to a meal with me on the morrow together with the elders."

Then the venerable Sudhamma thought: "Formerly, when the householder Citta wished to invite an Order or a group or an individual, he did not invite the Order or the group or the individual without having asked me for permission; but now he invites monks who are elders without having asked me for permission. This householder Citta is now corrupted, he is indifferent to me, detached from me", and he spoke thus to the householder Citta: "No, householder, I do not consent." And a second time . . . And a third time did the householder Citta speak thus to the venerable Sudhamma: "Honoured sir, may master Sudhamma consent to a meal with me on the morrow together with the elders."

"No, householder, I do not consent."

[1] This same list of great theras also occurs at *Vin*. iv. 66. For notes and further references, see *B.D.* ii. 295.

Then the householder Citta thinking: What can master Sudhamma, either consenting or not consenting, do to me?" having greeted the venerable Sudhamma, departed keeping his right side towards him. || 2 ||

Then, towards the end of that night, the householder Citta had sumptuous foods, solid and soft, prepared for the monks who were elders. Then the venerable Sudhamma, thinking: "Suppose I were to see what has been prepared on behalf of the householder Citta for the elders?" [16] having dressed in the morning, taking his bowl and robe, approached the dwelling of the householder Citta; having approached, he sat down on an appointed seat. Then the householder Citta approached the venerable Sudhamma; having approached, having greeted the venerable Sudhamma, he sat down at a respectful distance. The venerable Sudhamma spoke thus to the householder Citta as he was sitting down at a respectful distance:

"Truly abundant, householder, is this solid and soft food prepared by you, but one thing is not here, that is to say sesamum cake."

"Although, honoured sir, much treasure is to be found in the Awakened One's words, just this is mentioned by master Sudhamma, that is to say sesamum cake. Formerly, honoured sir, some merchants of the Deccan[1] went to an eastern district[2] for trading and from there they brought back a hen. Then, honoured sir, that hen mated with a crow and produced a chick. And whenever, honoured sir, that chick wanted to utter the cry of a crow it uttered a "cockadoodle-doo", whenever it wanted to utter the cry of a cock it uttered a "caw". In the same way, honoured sir, although much treasure is to be found in the Awakened One's words, just this is mentioned by master Sudhamma, that is to say sesamum cake."[3] || 3 ||

"You, householder, are reviling[4] me, you, householder, are abusing[4] me; this is your residence, householder, I will go away."

"Honoured sir, I am not reviling and abusing master Sudhamma; honoured sir, let master Sudhamma remain in

[1] *Dakkhiṇāpathakā*. On the Southern region, Dakkhiṇāpatha, see B.C. Law, *India as described in Early Texts of Buddhism and Jainism*, p. 77 ff.

[2] *puratthima janapada*.

[3] *VA*. 1158 says he speaks neither as a monk nor as a householder.

[4] *akkosati* and *paribhāsati* are defined at *Vin*. iv. 309 (*B.D.* iii. 344).

Macchikāsaṇḍa, delightful is the Wild Mango Grove[1]; I will make an effort for master Sudhamma in respect of the requisites of robes, almsfood, lodgings and medicines for the sick." And a second time . . . And a third time did the venerable Sudhamma speak thus to the householder Citta: "You, householder, are reviling me . . . I will go away."

"Where, honoured sir, will master Sudhamma go?"

"I, householder, will go to Sāvatthī to see the Lord."

"Well then, honoured sir, tell the Lord everything that was said by you and that was said by me. But this, honoured sir, will not be surprising: that master Sudhamma should come back again to Macchikāsaṇḍa." || 4 ||

Then the venerable Sudhamma, having packed away his lodgings, taking his bowl and robe, set out for Sāvatthī. In due course he approached Sāvatthī, the Jeta Grove, Anāthapiṇḍika's monastery, the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sudhamma [**17**] told the Lord everything that had been said by himself and that had been said by the householder Citta. The Awakened One, the Lord rebuked him, saying:

"It is not suiting, foolish man, it is not becoming, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, foolish man, jeer at[2] the householder Citta, who has faith and is believing, who is a benefactor, a worker, a supporter of the Order, with a low thing, and scoff at[2] him with a low thing? It is not, foolish man, for pleasing those who are not (yet) pleased . . ." and having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order carry out a (formal) act of reconciliation[3] for the monk Sudhamma, saying: 'The householder Citta should be asked to forgive you.' || 5 ||

"And thus, monks, should it be carried out: First, the monk Sudhamma should be reproved, having reproved him, he should

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[1] *Ambāṭakavana*. *P.E.D.* gives "hog-plum, Spondias Mangifera (a kind of mango)" for *ambāṭaka*, *C.P.D.* adding "wild mango." *Cf. S.* iv. 281 ff.

[2] *khuṃseti, vambheti*; occurring also at *Vin.* iv. 7 (*B.D.* ii. 178).

[3] *paṭisāraṇiyakamma*. *Cf.* MV. I. **25**. 22, and IX. **7**. 8. At this latter passage the monk is said, not to jeer and scoff at the householder, but to revile and abuse him, while at CV. I. **18**. 5 above, it is the householder who is accused, by the monk, of reviling and abusing him.

be made to remember, having made him remember, he should be accused of the offence, having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Sudhamma jeered at the householder Citta who has faith and is believing, a benefactor, a worker, a supporter of the Order, with a low thing, he scoffed at him with a low thing. If it seems right to the Order, the Order may carry out a (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you". This is the motion. Honoured sirs, let the Order listen to me. This monk Sudhamma jeered at the householder Citta . . . scoffed at him with a low thing. The Order is carrying out a (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you". If the carrying out of the (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you" is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . you should speak. A (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you" is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 6 || **18** ||

"Monks, if it is possessed of three qualities, a (formal) act of reconciliation . . . (= I. **2**, **3**) . . . and is easily settled. || 1 || **19** ||

"Monks, if a monk is possessed of five qualities, the Order, if it so desires, may carry out a (formal) act of reconciliation for him[1]: if he tries for non-receiving (of gains) by householders[2]; if he tries for non-profiting by householders; if he tries for non-residence for householders; if he reviles and abuses householders; [**18**] if he causes householder to break with householder. Monks, if a monk is possessed of these five

[1] *Cf. A.* iv. 345.
[2] *Cf. Vin.* i. 84 (*B.D.* iv. 106), ii. 125 and *A.* iv. 345–6: Ch. 87 (monks), 88, 89 (householders).

qualities . . . act of reconciliation for him. And, monks, if a monk is possessed of five further qualities, the Order, if it so desires, may carry out a (formal) act of reconciliation for him: if he speaks dispraise of the Awakened One to householders, if he speaks dispraise of *dhamma* to householders, if he speaks dispraise of the Order to householders, if he jeers at a householder with a low thing, if he scoffs at him with a low thing, if he does not fulfil, according to rule, his assent (given) to householders.[1] Monks, if a monk . . act of reconciliation for him. And, monks, an Order, if it so desires, may carry out a (formal) act of reconciliation for five (kinds of) monks: for the one who tries for non-receiving (of gains) by householders; for the one who tries for non-profiting by householders; for the one who tries for non-residence for householders; for the one who reviles and abuses householders; for the one who causes householder to break with householder. Monks, an Order . . . for these five (kinds of) monks. And monks, an Order, if it so desires, may carry out a (formal) act of reconciliation for five further (kinds of) monks: for the one who speaks dispraise of the Awakened One to householders . . . of *dhamma* to householders . . . of an Order to householders, for the one who jeers at a householder with a low thing, scoffs at him with a low thing, for the one who does not fulfil, according to rule, his assent (given) to householders. Monks, an Order, if it so desires, may carry out a (formal) act of reconciliation for these five (kinds of) monks. ‖ 1 ‖

Told are the Four times Five Cases on Being Desirous. ‖ **20** ‖

"Monks, a monk for whom a (formal) act of reconciliation has been carried out should conduct himself properly . . . (= I. 5, *reading* act of reconciliation *for* act of censure) . . . he should not quarrel with monks." ‖ 1 ‖

Told are the Eighteen Observances connected with a (Formal) Act of Reconciliation ‖ **21** ‖

[1] On this last clause, see *G.S.* iv. 228, n. 3. See especially *Vin.* i. 153 f., where the monk Upananda breaks his word and also tells a conscious lie to a householder. The particular type of offence incurred by this monk for breaking his word in regard to residence is formulated as one of wrongdoing. *VA.* vi. 1158 instances having accepted a rains-residence, and then not going to it.

Then the Order carried out a (formal) act of reconciliation for the monk Sudhamma, saying: "The householder Citta should be asked to forgive you". He, having gone to Macchikāsaṇḍa when the (formal) act of reconciliation had been carried out by the Order, becoming ashamed, was unable to ask the householder Citta to forgive him, and he went back again to Sāvatthī. Monks spoke thus: "Did you ask the householder Citta to forgive you?"

"Now, I, your reverences, having gone to Macchikāsaṇḍa, becoming ashamed, was unable to ask the householder Citta to forgive (me)." They told this matter to the Lord. || 1 ||

He said: "Well then, monks, let the Order give a companion messenger[1] to the monk Sudhamma to ask the householder Citta to forgive him. And thus, monks should he be given: First, a monk should be asked; having asked him, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may give the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him. This is the motion. Honoured sirs, let the Order listen to me. The Order [**19**] is giving the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him. If the giving of the monk so-and-so as a companion messenger to the monk Sudhamma to ask the householder Citta to forgive him is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. The monk so-and-so is given by the Order to the monk Sudhamma as a companion messenger to ask the householder Citta to forgive him. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' || 2 ||

"Monks, when the monk Sudhamma, together with the companion messenger monk, has reached Macchikāsaṇḍa, the householder Citta should be asked to forgive him (Sudhamma using the words), 'Forgive me, householder, I am at peace towards you'. If, while he is being spoken to thus, he forgives

[1] *anudūta*, travelling companion, and one with a definite function to fulfil in case of need, as appears below. *Cf. Vin.* ii. 295 where a monk Yasa for whom an act of reconciliation had been carried out, refers to this ruling and asks for an *anudūta bhikkhu*.

him, that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying: 'Forgive this monk, householder, he is at peace towards you.' If, while he is being spoken to thus, he forgives him, that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying, 'Forgive this monk, householder, for I am at peace towards you.' If . . . that is good; if he does not forgive, he should be spoken to by the companion messenger monk, saying: 'Forgive this monk, householder, (I ask it) in the name of the Order'. If . . . that is good; if he does not forgive, the companion messenger monk, not having caused the monk Sudhamma to be dismissed from reach of the sight[1] of the householder Citta, not having caused him to be dismissed from reach of the hearing, having made him arrange his upper robe over one shoulder, having made him sit down on his haunches, having made him salute with joined palms,[2] should cause that offence to be confessed." || 3 || **22** ||

Then the monk Sudhamma, together with the companion messenger monk, having reached Macchikāsaṇḍa, asked the householder Citta to forgive him. He conducted himself properly, he was subdued, he mended his ways, and having approached monks, he spoke thus: "I, your reverences, for whom a (formal) act of reconciliation was carried out by an Order, am conducting myself properly, I am subdued, I am mending my ways. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order revoke the (formal) act of reconciliation for the monk Sudhamma. || 1 ||

"Monks, if a monk is possessed of five qualities, the (formal) act of reconciliation should not be revoked . . . (= *Chs.* **6**. 2-**7**) . . . does not quarrel with monks. Monks, if a monk is possessed of these eight qualities the (formal) act of reconciliation may be revoked. || 2 ||

Told are the Eighteen Cases where a (Formal) Act of Reconciliation may be revoked. || **23** || [**20**]

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[1] *Cf. B.D.* ii. 352, n. 3.
[2] *Cf.* MV. IV. 5. 6.

And thus, monks, should it be revoked: Monks, that monk Sudhamma, having approached the Order . . . (*see Ch.* **12**) . . . '. . . Thus do I understand this.' " || 1 || **24** ||

Told is the Fourth (Formal) Act: that of Reconciliation.

At one time the Awakened One, the Lord was staying at Kosambī in Ghosita's monastery. Now at that time the venerable Channa,[1] having fallen into an offence, did not want to see the offence.[2] Those who were modest monks looked down upon, criticised, spread it about, saying: "How can the venerable Channa, having fallen into an offence, not want to see the offence?" Then these monks told this matter to the Lord. Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that the monk Channa . . . did not want to see the offence?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can this foolish man, having fallen into an offence, not want to see the offence? It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order carry out a (formal) act of suspension[3] against the monk Channa for not seeing his offence, (and there should be) no eating with an Order.[4] || 1 ||

"And thus, monks, should it be carried out. First, the monk Channa should be reproved, having reproved him, he should be made to remember, having made him remember, he should be accused of the offence; having accused him of the offence, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me.

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[1] For further references, see *B.D.* i. 266, *n.* 3.

[2] *Cf.* MV. IX. **1**. 3, 8.

[3] *ukkhepaniyakamma.* *Cf.* MV. **1**. **25**. 22, and MV. IX. **7**. 9.

[4] *asambhogaṃ saṁghena.* *Cf.* MV. I. **79**. 2–4. At *Vin.* iv. 138 it is an offence of expiation to eat with a monk who is suspended. Two kinds of *sambhoga,* eating food and eating *dhamma,* are defined at *Vin.* iv. 137 (*B.D.* iii. 29). The monk in the above CV. passage is not deprived of "being in communion," *saṃvāsa,* with the other monks for not seeing his offence. *Cf.* below, V. **20**. 3.

This monk Channa, having fallen into an offence, does not want to see the offence. If it seems right to the Order, the Order may carry out a (formal) act of suspension against the monk Channa for not seeing the offence (and there should be) no eating with an Order. This is the motion. Honoured sirs, let the Order listen to me. This monk Channa, having fallen into an offence, does not want to see the offence. The Order is carrying out a (formal) act of suspension against the monk Channa for not seeing the offence (and there should be) no eating with an Order. If the carrying out by the Order of a (formal) act of suspension against the monk Channa for not seeing his offence (and with) no eating with an Order, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter: Honoured sirs, . . . [**21**] should speak. A (formal) act of suspension for not seeing his offence (and with) no eating with an Order, is carried out by the Order against the monk Channa. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' And, monks, proclaim in residence after residence: 'A (formal) act of suspension for not seeing an offence (and with) no eating with an Order has been carried out against the monk Channa.' ‖ 2 ‖ **25** ‖

"Monks, if a (formal) act of suspension for not seeing an offence is possessed of three qualities it comes to be a (formal) act not by rule . . . (*see Ch.* **2–4**) . . . Monks, if an Order so desires, it may carry out a (formal) act of suspension for not seeing an offence against these three (kinds of) monks." ‖ 1 ‖

Told are the Six Cases on Being Desirous in connection with a (Formal) Act of Suspension for Not Seeing an Offence. ‖ **26** ‖

"Monks, a monk against whom a (formal) act of suspension for not seeing his offence has been carried out should conduct himself properly. This is proper conduct in this case[1]: he should not ordain, he should not give guidance, a novice should not attend him, the agreement to exhort nuns should not be

[1] This differs from the "proper conduct" of the other formal acts (Chs. 5 **10**, **15**, **21**). *Cf.* CV. II, **1**. 2.

consented to (by him), even if he is agreed upon nuns should not be exhorted by him, he should not fall into that same offence for which the (formal) act of suspension for not seeing his offence was carried out against him by an Order, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act, he should not find fault with those who are carrying out the (formal) act, he should not consent to a regular monk's greeting him, standing up before him, saluting him with joined palms, performing the proper duties, bringing forward a seat, bringing forward a sleeping-place, water for (washing) the feet, a footstool, a foot-stand, the receiving of bowl and robe, treating his back by massaging, he should not defame a regular monk with falling away from moral habit, he should not defame him with falling away from good habits, he should not defame him with falling away from (right) views, he should not defame him with falling away from a right mode of livelihood, he should not cause monk to break with monk, he should not wear a householder's emblem, he should not wear an emblem of members of other sects,[1] he should not follow members of other sects, he should follow monks, he should train in the training for monks, he should not stay[2] in a residence under one roofing with a regular monk, he should not stay in what is not a residence[3] under one roofing (with him), he should not stay in a residence or in what is not a residence under one roofing (with him), having seen a regular monk he should get up from his seat, he should not upbraid a regular monk either inside or outside,[4] he should not suspend a regular monk's Observance,[5] he should not suspend his Invitation, he should not issue commands, [22] he should not set up authority, he should not ask for leave, he should not reprove, he should not make remember, he should not quarrel with monks. || 1 ||

Told are the Forty-Three Observances connected with a (Formal) act of Suspension for Not Seeing an Offence. || 27 ||

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[1] *Cf. Vin.* i. 306.
[2] *Cf.* below, II. 1. 4.
[3] *Cf. Vin.* i. 134, and *B.D.* iv. 178, n. 3.
[4] Inside and outside a dwelling-place, according to *VA.* 1159.
[5] From here to the end of || 1 || = CV. I. 5. 1.

Then the Order carried out a (formal) act of suspension for not seeing his offence against the monk Channa (and with) no eating with an Order. He, when the (formal) act of suspension for not seeing his offence had been carried out against him by the Order, went from that residence to another residence; there the monks neither greeted him, nor stood up before him, nor saluted with joined palms, nor performed the proper duties, nor revered, respected, esteemed or honoured him.[1] He, not being revered, respected, esteemed or honoured by these monks, then went unrevered from that residence to another residence; there too the monks neither greeted him . . . he then went from that residence to another residence; there too the monks neither greeted him . . . he, unrevered, went back again to Kosambī. He conducted himself properly, he was subdued, he mended his ways; having approached monks, he spoke thus: "I, your reverences, against whom a (formal) act of suspension for not seeing an offence was carried out by an Order, am conducting myself properly, I am subdued, I am mending my ways. What line of conduct should be followed by me?" They told this matter to the Lord. He said: "Well then, monks let the Order revoke the (formal) act of suspension for not seeing his offence against the monk Channa. || 1 ||

"If, monks, a monk is possessed of five qualities, a (formal) act of suspension for not seeing his offence should not be revoked: if he ordains, if he gives guidance, if a novice attends him, if he consents to the agreement to exhort nuns, if, although agreed upon, he exhorts nuns. Monks, if a monk is possessed of these five qualities . . . should not be revoked. And monks, if a monk is possessed of five further qualities . . . should not be revoked: if he falls into that same offence for which a (formal) act of suspension for not seeing his offence was carried out against him by the Order, or into another that is similar, or into one that is worse, if he finds fault with a (formal) act, if he finds fault with those who carry out a (formal) act. Monks, if a monk is possessed of these five qualities . . . should not be revoked. And, monks, if a monk is possessed of five further qualities . . . should not be revoked: if he consents to a regular monk's greeting him, standing up before

[1] As at MV. X. 5. 1.

him, saluting with joined palms, doing the proper duties, bringing forward a seat. Monks, if a monk . . . should not be revoked. And, monks, if a monk is possessed of five further qualities . . . should not be revoked: [23] if he consents to a regular monk's bringing forward a sleeping-place, water for (washing) the feet, a footstool, a foot-stand, to receiving his bowl and robe, to treating his back by massaging. Monks, if a monk is possessed of these five qualities the (formal) act of suspension for not seeing his offence should not be revoked.

"And, monks, if a monk is possessed of five further qualities . . . should not be revoked: if he defames a regular monk with falling away from moral habit, if he defames him with falling away from good habits, if he defames him with falling away from (right) views, if he defames him with falling away from a (right) way of living, if he causes monk to break with monk. Monks, if a monk . . . should not be revoked. And, monks, if a monk is possessed of five further qualities . . . should not be revoked: if he wears a householder's emblem, if he wears an emblem of other sects, if he follows members of other sects, if he does not follow monks, if he does not train in the training for monks. Monks, if a monk . . . should not be revoked. And, monks, if a monk is possessed of five further qualities . . . should not be revoked: if, in a residence, he stays under one roofing with a regular monk, if in what is not a residence he stays under one roofing with him, if in either a residence or in what is not a residence he stays under one roofing with him, if, having seen a regular monk, he does not get up from his seat, if he upbraids a regular monk either inside or outside. Monks, if a monk . . . should not be revoked. Monks, if a monk is possessed of eight qualities . . . should not be revoked: if he suspends a regular monk's Observance, if he suspends his Invitation, if he issues commands, if he sets up authority, if he asks for leave, if he reproves, if he makes remember, if he quarrels with monks. Monks, if a monk is possessed of these eight qualities a (formal) act of suspension for not seeing his offence should not be revoked. || 2 ||

Told are the Forty-three Cases (where a Formal Act of Suspension for Not Seeing an Offence should not be revoked). || **28** ||

"Monks, if a monk is possessed of five qualities, a (formal) act of suspension for not seeing his offence may be revoked: if he does not ordain . . . (*This Chapter is the exact opposite of* **28**. 2) . . . if he does not quarrel with monks. Monks, if a monk is possessed of these eight qualities a (formal) act of suspension for not seeing his offence may be revoked. || 1 ||

Told are the Forty-three Cases (where a Formal Act of Suspension for Not Seing an Offence may be revoked). || **29** ||

"And thus, monks, should it be revoked: That monk Channa, having approached the Order . . . (*see Ch.* **12**. *Instead of* act of censure *read* act of suspension for not seeing his offence) . . . ' . . . Thus do I understand this.' " || 1 || **30** ||

Told is the Fifth (Formal) Act: that of Suspension for Not Seeing an Offence. [**24**]

At that time the Awakened One, the Lord was staying at Kosambī in Ghosita's monastery. Now at that time the venerable Channa, having fallen into an offence, did not want to make amends for the offence.[1] . . . (= *Ch.* **25–30**. *Instead of* see *read* make amends for; *instead of* act of suspension for not seeing his offence *read* act of suspension for not making amends for his offence) . . . ' . . . Thus do I understand this.' " || **31** ||

Told is the Sixth (Formal) Act: that of Suspension for Not making Amends for an Offence.

At one time the Awakened One, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a wrong view had arisen to a monk named Ariṭṭha who had formerly been a vulture-trainer, like this[2]:

"In so far as I understand *dhamma* taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all."

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[1] *Cf.* MV. IX. **5**. 1–9.

[2] Down to the phrase, "It is not, foolish man, for pleasing those who are not (yet) pleased . . . " (towards the end of || 3 ||) = Pāc. 68. **1** (*Vin.* iv. 133–135) which then formulates a "rule of training." Translated at *B.D.* iii. 21–24, with notes.

Several monks heard: "A wrong view has arisen to the monk named Ariṭṭha who was formerly a vulture-trainer, like this: 'In so far as I understand . . . there is no stumbling-block at all.' "

Then these monks approached the monk Ariṭṭha who had formerly been a vulture-trainer, and having approached, they spoke thus to the monk Ariṭṭha who had formerly been a vulture-trainer:

"Is it true, as is said, reverend Ariṭṭha, that a wrong view has arisen to you, like this: 'In so far as I understand . . . there is no stumbling-block at all'?"

"Undoubtedly, your reverences, as I understand *dhamma* taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all." || 1 ||

"Do not speak thus, reverend Ariṭṭha, do not misrepresent the Lord; misrepresentation of the Lord is not at all seemly, and the Lord certainly would not speak thus. Reverend Ariṭṭha, in many a figure are things that are stumbling-blocks called stumbling-blocks by the Lord, and in following these there is a veritable stumbling-block. Sense-pleasures are declared by the Lord to be (things) affording little satisfaction, of much pain, of much tribulation, where in is more danger. Sense-pleasures are declared by the Lord to be like a skeleton, of much pain, of much tribulation, wherein is more danger. Sense-pleasures are declared by the Lord to be like a lump of meat . . . to be like a fire-brand of dry grass . . . to be like a pit of glowing embers . . . to be like a dream . . . to be like something borrowed . . . to be like the fruits of a tree [25] . . . to be like a slaughter-house . . . to be like an impaling stake . . . Sense-pleasures are declared by the Lord to be like a snake's head, of much pain, of much tribulation, wherein is more danger."

Yet the monk Ariṭṭha who had formerly been a vulture-trainer, on being spoken to thus by these monks, expressed that wrong view as before, obstinately holding to it, adhering to it: "Undoubtedly, your reverences, as I understand *dhamma* taught by the Lord, it is that in following those things called stumbling-blocks by the Lord, there is no stumbling-block at all." || 2 ||

And since those monks were unable to dissuade the monk Ariṭṭha who had formerly been a vulture-trainer from that wrong view, then those monks approached the Lord; and having approached, they told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monk Ariṭṭha who had formerly been a vulture-trainer, saying:

"Is it true, as is said, that to you, Ariṭṭha, a wrong view like this arose: 'In so far as I understand *dhamma* . . . there is no stumbling-block at all'?"

"Undoubtedly, Lord, as I understand *dhamma* . . . no stumbling-block at all."

"To whom then do you, foolish man, understand that *dhamma* was taught thus by me? Are not, foolish man, things that are stumbling-blocks called in many a figure stumbling-blocks by me, and in following these is there not a veritable stumbling-block? Sense-pleasures are declared by me to be things affording little satisfaction, of much pain, of much tribulation, wherein is more danger . . . Sense-pleasures are declared by me to be like a snake's head, of much pain, of much tribulation, wherein is more danger. And yet you, foolish man, not only misrepresent me because of your own wrong grasp, but you also injure yourself, and give rise to much demerit which for a long time will be for you, foolish man, of woe and pain. It is not, foolish man, for pleasing those who are not (yet) pleased . . ." And having rebuked him, having given reasoned talk, he addressed the monks saying:

"Well then, monks, let the Order carry out a (formal) act of suspension for not giving up a wrong view[1] against the monk Ariṭṭha who was formerly a vulture-trainer, (and with) no eating with an Order. || 3 ||

"And thus, monks, should it be carried out: First, the monk Ariṭṭha should be reproved, having reproved him he should be made to remember, having made him remember he should be accused of the offence, having accused him of the offence, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. A wrong view has arisen to the monk Ariṭṭha who was formerly a

[1] *Cf.* MV. IX. 5. 1–9.

vulture-trainer, like this: [26] In so far as I understand *dhamma* taught by the Lord . . . there is no stumbling-block at all. He does not give up this view. If it seems right to the Order, let the Order carry out a (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order. This is the motion. Honoured sirs, let the Order listen to me. A wrong view has arisen . . . He does not give up this view. The Order is carrying out a (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order. If the carrying out of the (formal) act of suspension for not giving up a wrong view against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order is pleasing to the venerable ones, let them be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . It is pleasing to the Order; therefore it is silent. Thus do I understand this.' And, monks, proclaim in residence after residence: 'A (formal) act of suspension for not giving up a wrong view has been carried out against the monk Ariṭṭha who was formerly a vulture-trainer (and with) no eating with an Order.' || 4 || **32** ||

"Monks, if a monk is possessed of three qualities . . . (= I. **2–5**. *Instead of* act of censure *read* act of suspension for not giving up a wrong view) . . . if he does not quarrel with monks."

Told are the Eighteen Observances (connected with) a (Formal) Act of Suspension for Not Giving Up a Wrong View. || **33** ||

Then the Order carried out a (formal) act of suspension for not giving up his wrong view against the monk Ariṭṭha who was formerly a vulture-trainer, (and with) no eating with an Order. He, when the (formal) act of suspension for not giving up his wrong view had been carried out against him by the Order, left the Order. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk named Ariṭṭha who was formerly a vulture-trainer leave the Order when a (formal) act of suspension for not giving

up a wrong view is carried out against him by the Order?" Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that the monk Ariṭṭha who was formerly a vulture-trainer left the Order when a (formal) act of suspension for not giving up a wrong view was carried out against him by the Order?" [27]

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can this foolish man leave the Order when a (formal) act of suspension for not giving up a wrong view was carried out against him by the Order? It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order revoke[1] the (formal) act of suspension for not giving up a wrong view. || 1 ||

"Monks, if a monk is possessed of five qualities . . . (= I. **6**. 2–7) . . . the (formal) act of suspension for not giving up a wrong view may be revoked. || 2 ||

Told are the Eighteen Cases where a (Formal) Act of Suspension for Not Giving Up a Wrong View may be Revoked. || **34** ||

"And thus, monks, should it be revoked. Monks, that monk against whom a (formal) act of suspension for not giving up a wrong view has been carried out, having approached the Order . . . (*see* I. **12**. *Instead of* act of censure *read* act of suspension for not giving up a wrong view. *Instead of* Seyyasaka *read* the monk so-and-so) . . . ' . . . Thus do I understand this'." || 1 || **35** ||

Told is the Seventh (Formal) Act: that of Suspension for Not Giving Up a Wrong View.

Told is the First Section: that on (Formal) Acts.

In this Section are seven items: this is its key:

[1] As Oldenberg, *Vin.* ii. 310–311 remarks, "we should expect" *mā* (or *na*) *paṭippassambhetu*, let not revoke; *cf.* CV. I. **16**. 1.

Monks who are followers of Paṇḍuka and Lohitaka, themselves makers of strife,
approached similar ones and incited them to strife, /
And strifes not arisen were born and those arisen expanded.
Modest, well behaved monks looked down upon. The expounder[1], /
The Awakened One, standing on what is verily *dhamma*, self-developing, foremost of men,
conqueror, enjoined a (formal) act of censure at Sāvatthī. /
And what is carried out not in the presence of, when there is no interrogation, no acknowledgment,
and what is carried out for no offence, for one not (leading on to) confession, for one confessed, /
And what is carried out not having reproved, not having made to remember, not having accused,
and too what is carried out not in the presence of, not by rule, by an incomplete assembly, /
Again what is carried out when there is no interrogation, not by rule, by an incomplete assembly,
and too what is carried out not on the acknowledgment, not by rule, by an incomplete assembly, /
And too what is carried out when there is no offence, not by rule, by an incomplete assembly,
and also for (an offence) which does not lead on to confession when it is not by rule and the assembly is incomplete, /
And likewise for one that is confessed, if also not by rule, by an incomplete assembly, [28]
and likewise not having reproved him, if also not by rule, by an incomplete assembly, /
And likewise not having made him remember, not by rule, by an incomplete assembly, /
and likewise not having accused him, not by rule, by an incomplete assembly. /
The bright occasions[2] should also be inferred exactly according to the dark occasions.[2]
And the Order, so desiring, may carry out censure against this one: /

[1] *padassaka* (Skrt. *pradarśaka*). Sinh. edn. reads *parassato*; Siam. edn. *parisato* (*v. ll. padassako, padassato*).

[2] *sukkavāra . . . kaṇhavāra*, fig. pure and impure, right and wrong.

The quarrel (-maker), the ignorant, the liver in company with.
The Order may carry out a (formal) act of censure in regard to moral habit, good habits, against one who has fallen away from right views[1], /
And against whoever speaks dispraise of the Awakened One, *dhamma*, the Order,
and the Order may also carry out a (formal) act of censure against three (kinds of) monks : /
The one who is a maker of strife, the ignorant one, the one intent on living in company ;
likewise in regard to moral habit, good habits, right views, /
And against whoever speaks dispraise of the Awakened One, *dhamma*, the Order.
The one against whom a (formal) act of censure has been carried out conducting himself properly, thus : /
Ordination, guidance, attendance by a novice,
the one against whom censure has been carried out should do
nothing in regard to exhortation, even although agreed upon, /
He should not fall into that same offence, into a similar one, or into one higher[2] than it,
and such a one would neither find fault with a (formal) act, nor with those who carry it out, /
He should not suspend a regular (monk's) Observance, Invitation,
such a one should not have to do with commands, authority, /
Leave, reproving, making remember and quarrels.
Ordination, guidance, attendance by a novice, /
Exhortation and even if agreed upon : the five qualities are not the end.[3]
If he falls into that same offence and into a similar one and one that is higher than it, /
And finding fault both with a (formal) act and with those who carry it out : this is not the end.[3]
Observance, Invitation, commands, authority, /
Leave, reproving too, making remember, quarrelling,

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[1] *adhisīlam ajjhācāre atidiṭṭhivipannassa.*
[2] Here *tato paraṃ*, higher, further, as against *tato pāpiṭṭhatara* of CV. I. 5. 1.
[3] *na sammati*, meaning does not cease, is not appeased, and signifying here that a formal act cannot be revoked because there are more than these five qualities to consider, and which may stand in the way of the revocation. *Cf. sammanti* at *Dhp.* 5.

whoever is bound by these eight qualities, censure is not allayed for him.[1] /

The bright occasions should also be inferred exactly according to the dark occasions.

And Seyyasaka too, ignorant, full of offences, living in company : /

The Self-Awakened One, great sage, enjoined a (formal) act of guidance.

(Followers of) the two monks, Assaji and Punabbasu, at Kiṭāgiri /

Indulged in a variety of bad habits and were not talked round.

The self-Awakened One, the Conqueror (enjoined) at Sāvatthī a (formal) act of banishment. /

Sudhamma was a resident in Citta's Macchāsaṇḍa,

Sudhamma jeered at the lay follower Citta with talk on birth. /

The Truth-finder enjoined a (formal) act of reconciliation.

At Kosambī when the monk Channa, not wanting to see an offence, / [29]

The incomparable Conqueror enjoined (the Order) to suspend him for not seeing.

Channa did not want to make amends for that same offence. /

The leader enjoined a (formal) act of suspension for not making amends for.

The wrong view of Ariṭṭha was founded on ignorance. /

Suspension for not giving up the wrong view was proclaimed by the Conqueror.

A (formal) act of guidance, banishment, likewise reconciliation, /

A (formal) act for not seeing, for not making amends for, and for not giving up a wrong view.

Frivolity, bad habits, harming, and also a wrong mode of livelihood : /

These are additional cases in the (formal) act of banishment.

Two fives (beginning) : non-receiving, dispraise, are two pentads particularly named[2], /

These are additional cases in the (formal) act of reconciliation.

And two among the (formal) acts are similar : censure and guidance ; /

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[1] *n' upasammati.*

[2] *atināmaka* ; *ati-*, meaning very much, specially.

And there are the remaining cases: banishment and reconciliation.
The three (formal) acts of suspension are alike in their division.
What remains in any (formal) act is to understood as in the case of censure. / [30]

THE LESSER DIVISION (CULLAVAGGA) II

At one time, the Awakened One, the Lord was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks under probation[1] consented to regular monks greeting them, standing up before them, saluting with joined palms, doing the proper duties, bringing forward a seat, bringing forward a sleeping-place, water for (washing) the feet, a footstool, a foot-stand, receiving the bowl and robe, treating their backs by massaging. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks who are under probation consent to regular monks greeting . . . treating their backs by massaging?" Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that monks who are under probation consent to regular monks greeting . . . treating their backs by massaging?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can these monks who are under probation consent to regular monks . . . treating their backs by massaging? It is not, monks, for pleasing those who are not (yet) pleased . . ." And having rebuked them, having given reasoned talk. he addressed the monks, saying:

"A monk who is under probation, monks, should not consent to regular monks greeting him . . . treating his back by massaging. Whoever should consent to (any of these actions), there is an offence of wrong-doing. I allow, monks, the mutual[2] greeting, standing up before . . . treating of backs by massaging between monks who are under probation according to their seniority. I allow, monks, five things for monks under

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[1] *Cf. Vin.* i. 143, also *Vin.* I. 136, iv. 335–6. *VA.* 1159 notices four kinds of probation, *parivāsa*, all mentioned below: the unconcealed (as of former members of other sects, and see CV. III. **1**. 1), the concealed (see CV. III. **3**. 1), the purifying (CV. III. **26**. 1 ff.), and the concurrent (CV. III. **14**. 1 ff.).
[2] *mithu.*

probation, according to their seniority: Observance, Invitation, cloths for the rains, gifts (to the Order[1]), rice. ||1||

"Well now, monks, I will lay down the conduct[2] for monks under probation, so that monks under probation [31] may conduct themselves[3] according to it. A monk under probation, monks, should conduct himself properly.[4] This is the proper conduct[5] in this case[6]: he should not ordain, he should not give guidance, a novice should not attend him, he should not consent to an agreement to exhort nuns, even if agreed upon he should not exhort nuns, he should not fall into that same offence for which he was granted probation, nor into another that is similar, nor into one that is worse, he should not find fault with the (formal) act, he should not find fault with those who carry out the (formal) act, he should not suspend a regular monk's Observance, he should not suspend his Invitation, he he should not issue commands, should not set up authority, he should not ask for leave, he should not reprove, he should not make remember, he should not quarrel with monks. Nor, monks, should a monk under probation walk in front of a regular monk, nor sit down in front of him.[7] Whatever is the Order's last seat, last sleeping-place, last dwelling-place[8]—that should be given to him and he should consent to it. Monks, a monk under probation should not approach the families of a regular monk[9] either as the novice who walks in front of him or as the novice who walks behind him. He should not undertake the forest-practice, he should not undertake the almsman's

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[1] *oṇojana*. *VA*. 1161 explains by *vissajjana*, bestowing. *Cf*. *oṇojesi* at *Vin*. i. 39 and *oṇojetha* at *Vin*. iv. 156, both meaning "to give, to dedicate."

[2] *vatta*, custom, service, something to be done. *Cf*. CV. I. **27**. 1.

[3] *vattitabbam*.

[4] *sammāvattitabbaṃ*.

[5] *sammāvattanā*.

[6] *Cf*. CV. I. **5**.

[7] These two actions are part of "intentional causing of discomfort" at *Vin*. iv. 290.

[8] *pariyanta*. "Last" is used in the same sense at Nissag. XXII. See *B.D*. ii. 120, n. 5. In reference also to these three things "the last" would mean the last available as they were being assigned or distributed to members of the Order. But see *āpattipariyanta*, *rattipariyanta*, at CV. III. **26**. 1, and below, p. 76, n. 1.

[9] I.e. the families who support him and whom he visits for almsfood.

practice,[1] he should not have almsfood taken back[2] for this reason :[3] that he thinks, 'Do not let them find out about me.'[4] Monks, a monk under probation should announce it[5] when he is in-coming, he should announce it to (another who is) in-coming, he should announce it at the Observance, he should announce it at the Invitation, if he is ill he should also announce it by means of a messenger.[6] || 2 ||

Monks, a monk under probation should not go from a residence where there are monks to a residence where there are no monks, except with a regular (monk), unless there is a danger.[7] Monks, a monk under probation should not go from a residence where there are monks to what is not a residence where there are no monks, except with a regular (monk), unless there is a danger. Monks, a monk under probation should not go from a residence where there are monks to a residence or to what is not a residence where there are no monks, except with a regular (monk), unless there is a danger. Monks, a monk under probation should not go from what is not a residence where there are monks to a residence where there are no monks . . . to what is not a residence where there are no monks . . . to a residence or to what is not a residence where there are no monks, except with a regular (monk), unless there is a danger. Monks, a monk under probation should not go from a residence, or from what is not a residence where there are monks to a residence where there are no monks . . . to what is not a residence where there are no monks . . . to a residence or to what is not a residence where there are no monks, except with a regular (monk), unless there is a danger.

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[1] He should not stay alone in the forest and he should not go to a village for alms. These two *aṅga* or practices, part of the *dhutaṅga*, ascetic practices, are explained in detail at *Vism.* 59 ff. See *Vin.* i. 253, and B.D. iv. 351, n. 2.

[2] *nīharāpetabbo*, i.e. from a village to a monastery. *Cf. tato nīharitvā* at *Vin.* iv. 80 (*B.D.* ii. 324).

[3] *tappaccayā*. According to *VA.* 1165 monks returning to the monastery would see him sitting down and eating, and if he did not tell them he was under probation his period of probation might be curtailed.

[4] I.e. that he is under probation. *VA.* 1165 says, "'Do not let one monk find out about me', and with this in mind he should not eat, having had it (i.e. the almsfood brought back) cooked in the dwelling-place by a novice. He must enter a village for almsfood."

[5] I.e. the fact that he is under probation.

[6] *VA.* 1166 says that the messenger must not be anyone who is not ordained, he must be a monk.

[7] *Cf.* MV. II. 35.

"Monks, a monk under probation should not go from a residence where there are monks to a residence where there are monks if the monks there should belong to a different communion, except with a regular (monk), [32] unless there is a danger. Monks, a monk under probation should not go from residence where there are monks to what is not a residence where there are monks . . . should not go from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks if the monks there should belong to a different communion, except with a regular (monk), unless there is a danger.

"Monks, a monk under probation may go from a residence where there are monks to a residence where there are monks if the monks there should belong to the same communion and if he knows, 'I am able to arrive this very day.' Monks, a monk under probation may go from a residence where there are monks to what is not a residence where there are monks . . . may go from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks if the monks there should belong to the same communion and if he knows, 'I am able to arrive this very day.' || 3 ||

"Monks, a monk under probation should not stay in a residence[1] under one roofing with a regular monk, he should not stay in what is not a residence[2] under one roofing (with him), he should not stay in a residence or in what is not a residence under one roofing (with him).[3] Having seen a regular monk, he should get up from his seat. He should offer his seat to the regular monk. A monk under probation should not sit down on the same seat with a regular monk, he should not sit down on a high seat if he[4] is sitting down on a low seat,[5] he should not sit down on a seat if he is sitting on the ground, he

[1] *VA.* 1167 here defines "residence", *āvāsa*, as "a lodging made for staying in."

[2] *VA.* 1167 here defines "not a residence" as a "shrine house (*cetiyaghara*), wisdom-house (*bodhighara*), a place (*aṭṭaka*) for sweepings, a place for wood, a building (*māḷa*, see *B.D.* ii. 16, n. 4) for drinking-water, a privy, a granary."

[3] *Cf.* CV. I. **27.** 1; I. **28.** 2.

[4] I.e. the regular monk.

[5] *Cf.* Sekhiya 69.

should not pace up and down in the same place for pacing up and down in,[1] he should not pace up and down in a high place for pacing up and down in if he is pacing up and down in a low place for pacing up and down in, he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground.[2]

"Monks, a monk under probation should not stay in a residence under one roofing with a senior monk who is under probation . . . with a monk who deserves to be sent back to the beginning . . . with a monk who deserves *mānatta* (discipline) . . . with a monk who is undergoing *mānatta* (discipline) . . . with a monk who deserves rehabilitation, he should not stay in what is not a residence under one roofing (with him) . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground.

If, monks, one under probation as the fourth (member)[3] should grant probation, should send back to the beginning, should inflict *mānatta* (discipline), if, as twentieth (member) he should rehabilitate, it is not a (formal) act and ought not to be carried out." || 4 ||

Told are the Ninety-four Observances for one under Probation. || **1** ||

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Now, Lord, how many (kinds of) interruptions[4] are there for a monk under probation?"

"There are three (kinds of) interruptions, Upāli, for a monk under probation: [**33**] dwelling with[5]; dwelling away,

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[1] *caṅkama*, monks' walk, cloister. At first, this seems not to have been prepared or levelled; then it was allowed to be made level or even, then to be roofed over. *Cf.* CV. V. **14**. 2. 3.

[2] Showing that "pacing up and down", *caṅkamanta*, need not always have taken place in a *caṅkama*.

[3] *Cf.* MV. IX. **4**. 6. One under probation does not complete a group or an Order, *gaṇa* and *saṁgha*.

[4] *ratticcheda*, lit. "breaking of nights", time having been reckoned by nights instead of by days.

[5] *sahavāsa*, which *VA*. 1168–9 explains to mean any of the things given in CV. II. **1**. 4.

separated from[1]; not announcing.[2] These, Upāli, are the three (kinds of) interruptions for a monk under probation." || 1 || 2 ||

Now at that time a large Order of monks had gathered together at Sāvatthī; monks under probation were not able to carry through[3] their probation. They told this matter to the Lord. He said:

"I allow you, monks, to postpone[4] probation. And thus, monks, should it be postponed: That monk who is under probation, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having saluted with joined palms, should speak thus to him: 'I am postponing probation'—probation comes to be postponed; 'I am postponing the observance',[5]—probation comes to be postponed."[6] || 1 ||

Now at that time monks went away from Sāvatthī to this place and that[7]; monks under probation were not able to carry through their probation. They told this matter to the Lord. He said:

"I allow you, monks, to take up[8] probation. And thus, monks, should it be taken up: If that monk who is under probation, having approached one monk . . . having saluted with joined palms, should speak thus to him: 'I am taking up probation'—probation comes to be taken up; 'I am taking up the observance'—probation comes to be taken up." || 2 || 3 ||

Told is the Observance for one under Probation.

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[1] *vippavāsa*, as in CV. II. 1. 3. *Cf. vippavāsa* in e.g. Nissag. II. See *B.D.* ii., p. 13, n. 1 and p. 14, n. 1 for further references, and also Nissag. XXIX.

[2] *anārocanā*, as in the ways specified at end of CV. II. 1. 2.

[3] *sodhetuṃ*, to purify, cleanse, clear, so: to clear oneself of, to finish, to carry through. It was perhaps impossible for a monk to announce that he was under probation if the Order was very large or if it was dispersed.

[4] *nikkhipituṃ*, the usual word for "to lay aside, to lay down, to deposit", but here meaning to lay aside temporarily only, until a favourable time comes for undertaking the probationary period again.

[5] *vatta*. *See* the 94 *vattā* to be observed by those under probation at CV. II. 1. 2-4.

[6] This and the corresponding phrase at end of || 2 || below, although apparently meant to have been uttered by Gotama, do not end, as would be expected, with *ti*.

[7] *taham-tahaṃ*, here and there.

[8] *samādituṃ*, to take up or undertake again the probation imposed on the offending monk.

Now at that time monks who deserved to be sent back to the beginning[1] consented to regular monks greeting them . . . (= II. **1**. 1, 2. *Instead of* monks under probation *read* monks who deserve to be sent back to the beginning) . . . 'Do not let them find out about me.' Monks, a monk who deserves to be sent back to the beginning should not go from a residence where there are monks to a residence where there are monks, except with a regular (monk), unless there is a danger . . . from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks, except with a regular (monk), unless there is a danger. Monks, a monk who deserves to be sent back to the beginning may go from a residence where there are monks to a residence where there are monks . . . from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks if the monks there should belong to the same communion and if he knows, 'I am able to arrive this very day.'

Monks, a monk who deserves to be sent back to the beginning should not stay in a residence under one roofing with a regular monk . . . (= CV. II. **1**. 4) . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground. [**34**]

Monks, a monk who deserves to be sent back to the beginning should not stay in a residence under one roofing with a monk under probation . . . with a senior monk[2] . . . with a monk who deserves *mānatta* (discipline) . . . with a monk undergoing *mānatta* (discipline) . . . with a monk who deserves rehabilitation . . . he should not pace up and down in a place to pace up and down in if he is pacing up and down on the ground.

If, monks, one who deserves to be sent back to the beginning as the fourth (member) should grant probation, should send back to the beginning, should inflict *mānatta* (discipline), if, as the twentieth (member), he should rehabilitate, it is not a (formal) act and ought not to be carried out.[3] || 1 || **4** ||

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[1] *Cf.* MV. III. **6**. 7.
[2] For following items, see CV. II. **1**. 4.
[3] *Cf.* MV. IX. **4**. 6.

Now at that time monks deserving *mānatta* (discipline)[1] consented to regular monks greeting them . . . (= II. **1.** 1, 2) " . . . 'Do not let them find out about me'. Monks, a monk deserving *mānatta* (discipline) should not go from a residence where there are monks to a residence where there are no monks, except with a regular (monk), unless there is a danger . . . (= **1.** 3, 4) . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground. Monks, a monk who deserves *mānatta* (discipline) should not stay in a residence under one roofing with a monk who is under probation . . . with a monk who deserves to be sent back to the beginning . . . with a senior monk who deserves *mānatta* (discipline) . . . with a monk undergoing *mānatta* (discipline) . . . with a monk who deserves rehabilitation . . . and ought not to be carried out." || 1 || **5** ||

Now at that time monks undergoing *mānatta* (discipline) consented to regular monks greeting them . . . (= II. **1.** 1, 2 *Instead of* under probation *read* undergoing *mānatta* (discipline)) ". . . 'Do not let them find out about me.' Monks, a monk undergoing *mānatta* (discipline) should announce it when he is incoming, he should announce it to (another who is) incoming, he should announce it at the Observance, he should announce it at the Invitation, he should announce it daily,[2] if he is ill he should announce it by means of a messenger.

Monks, a monk undergoing *mānatta* (discipline) should not go from a residence where there are monks to a residence where there are no monks, except with an Order,[3] unless there is a danger . . . should not go from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are no monks, except with an Order, unless there is a danger . . . should not go from a residence or from what is not a residence where there are monks [**35**] to a residence or to what is not a residence where there are monks if the monks there should belong to a different communion, except with an Order, unless there is a danger. Monks, a monk undergoing *mānatta* (discipline) may go from

[1] *Cf.* MV. III. **6.** 8.
[2] This is an extra clause peculiar to the monk undergoing *mānatta.*
[3] Instead of "a regular monk", as in the other cases.

a residence where there are monks to a residence where there are monks . . . from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks if the monks there should belong to the same communion and if he knows, 'I am able to arrive this very day.'

Monks, a monk undergoing *mānatta* (discipline) should not stay in a residence under one roofing with a regular monk . . . (= II. **1**. 4) . . . he should not pace up and down in a place to pace up and down in if he is pacing up and down on the ground. Monks, a monk undergoing *mānatta* (discipline) should not stay in a residence under one roofing with a monk under probation . . . with a monk who deserves to be sent back to the beginning . . .with a monk who deserves *mānatta* (discipline) . . . with a senior monk who is undergoing *mānatta* (discipline) . . . with a monk who deserves rehabilitation . . . and ought not to be carried out." || 1 || **6** ||

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Now, Lord, how many (kinds of) interruptions are there for a monk who is undergoing *mānatta* (discipline)?"

"There are four (kinds of) interruptions, Upāli, for a monk who is undergoing *mānatta* (discipline): dwelling with; dwelling away, separated from; not announcing; going about with less than a group.[1] These, Upāli, are the four (kinds of) interruptions for a monk who is undergoing *mānatta* (discipline)." || 1 || **7** ||

Now at that time a large Order of monks had gathered together at Sāvatthī; monks undergoing *mānatta* (discipline) were unable to carry through their *mānatta* (discipline) . . . (see II. **3**. 1, 2) . . . *mānatta* (discipline) comes to be taken up." || 1 || **8** ||

[1] *ūne gaṇe caraṇaṃ*, a *gaṇa*, group usually consisting of two, three or four monks. But *VA*. 1170 says: "here a *gaṇa* means four (monks) or more. Therefore, if he is staying with three monks, that itself is an interruption."

Now at that time monks who deserved rehabilitation consented to regular monks greeting them . . . (=II. **1**. 1, 2) " . . . 'Do not let him find out about me.' Monks, a monk who deserves rehabilitation should not go from a residence where there are monks to a residence where there are no monks . . . from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are no monks, except with a regular (monk), unless there is a danger. Monks, a monk who deserves rehabilitation may go from a residence where there are monks to [**36**] a residence where there are monks . . . may go from a residence or from what is not a residence where there are monks to a residence or to what is not a residence where there are monks, if the monks there should belong to the same communion, and if he knows, 'I am able to arrive this very day.' Monks, a monk who deserves rehabilitation should not stay in a residence under one roofing with a regular monk . . . he should not pace up and down in a place for pacing up and down in if he is pacing up and down on the ground. Monks, a monk who deserves rehabilitation should not stay in a residence under one roofing with a monk under probation . . . with a monk who deserves to be sent back to the beginning . . . with a monk who deserves *mānatta* (discipline) . . . with a monk undergoing *mānatta* (discipline) . . . with a senior monk who deserves rehabilitation . . . and ought not to be carried out." || 1 || **9** ||

Told is the Second Section: that on Being under Probation.

In this Section are five items. This is its key:

Those under probation consent to a regular monk's
greeting, standing up before, joined palms, proper duties,[1] seat, /
Bringing forward a sleeping-place, water for the feet, a footstool, a footstand,
the bowl, treating the back by massaging, and well-behaved ones looked down upon.[2] /

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[1] Oldenberg's edn. reads: *añjali-sāmiyaṃ āsanam*; Sinh. edn. reads: *añjaliñ ca sāmīciyaṃ*; Siam. edn. reads: *añjaliñ c'eva sāmiciṃ*. Sinh. and Siam. begin next line with *āsanaṃ*.

[2] Oldenberg's edn. has a line less than Sinh. and Siam., which I follow.

If one consents there is wrong-doing,[1] mutual, five things according to seniority[2]:
Observance, Invitation, (cloths for) the rains, gifts, food.[3] /
And proper conduct, the carriage there, in regard to a regular monk,[4]
and whatever is the last, neither as the novice in front of nor behind,[5] /
Forest, bringing back food, when coming in, at the Observance,
and at the Invitation, and by a messenger,[6] and he may go to where there are monks. /
Under one roofing and getting up and likewise in regard to offering,[7] /
on a seat, in a high place for pacing up and down in, on the ground and not in a place for pacing up and down in, /
With a senior—not a (formal) act, interruptions[8] and carryings through,
postponing, taking up should be stated (by) one under probation.[9] /
To the beginning, those deserving *mānatta*, likewise those undergoing *mānatta*,
and also he who deserves rehabilitation—again the composing by the method. /
Three[10] for those under probation, four[10] for one undergoing *mānatta*.

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[1] Both Sinh. and Siam. read *dukkaṭaṃ*, as against Oldenberg's *dukkaṭa*.

[2] Sinh. and Siam. read *yathā vuḍḍhaṃ* (as CV. II. 1. 1); Oldenberg's edn. has *punâpare*; *cf. punâpare* at *Sn.* 1004.

[3] Oldenberg's and Sinh. edns. read *vassik-oṇoja-bhojanaṃ*; Siam. edn. *vassikañcāvaṇojanaṃ*, and it begins the next line with *bhattaṃ* (omitted by Oldenberg and Sinh.), which is the word used at end of CV. II. 1. 1, *bhojana* not occurring there at all.

[4] *pakatattassa gacchanaṃ*, Oldenberg; *pakatattena gacchare*, Sinh. and Siam. edns. This refers to not walking or sitting down in front of a regular monk (CV. II. 1. 2).

[5] Sinh. and Siam. edns: *na pure pacchā samaṇena*; Oldenberg: *pure pacchā tath' eva ca*.

[6] Sinh. and Siam. edns.: *dūtena*; Oldenberg; *dūto*.

[7] Sinh. and Siam. edns. read: *ekacchanne na* (Sinh. *ca*) *vatthabbaṃ na chamāyaṃ nisajjite*.

[8] Sinh. and Siam. edns. read *ratticchedā*; Oldenberg: *ratticchedo*.

[9] Sinh. and Siam. edns. read: *nikkipanaṃ samādānaṃ ñātabbaṃ pārivāsikā*; Oldenberg: *nikkhipanaṃ samādānaṃ, ratti vā pārivāsike*.

[10] Referring to "interruptions", as at CV. II. 2. 1; II. 7. 1.

As with the three interruptions, so there is ' daily ' for those undergoing *mānatta*.[1]
Two (formal) acts are similar, the remaining three (formal) acts are exactly the same. [**37**]

[1] *saman tiratticchedesu mānattesu ca devasi* (Oldenberg and Sinh.). meaning, I take it, that as there is an extra " interruption " for one undergoing *mānatta*, so he has to make an extra " announcement " (beginning of II. 6. 1). Siam. edn. reads: *na samenti ratticchedā mānattesu ca devāsikaṃ*, " the interruptions do not agree (or, are not in accordance, not on all fours) and there is ' daily ' for those undergoing *mānatta*."

THE LESSER DIVISION (CULLAVAGGA) III

At one time the Awakened One, the Lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Udāyin[1] came to have fallen into one offence: the intentional emission of semen,[2] not concealed. He announced to monks: "I, your reverences, have fallen into one offence . . . not concealed. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order inflict *mānatta* (discipline) for six nights[3] on the monk Udāyin for the one offence . . . not concealed. || 1 ||

"And thus, monks, should it be inflicted: Monks, that monk Udāyin, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: 'Honoured sirs, I fell into one offence . . . not concealed. So I, honoured sirs, ask the Order for *mānatta* (discipline) for six nights on account of the one offence . . . not concealed. I, honoured sirs, fell into one offence . . . not concealed. And a second time I ask the Order . . . not concealed. I, honoured sirs, fell into one offence . . . not concealed. And a third time I ask the Order for *mānatta* (discipline) for six nights on account of the one offence: the intentional emission of semen, not concealed.' || 2 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Udāyin fell into one offence . . . not concealed. He is asking the Order for *mānatta* (discipline) for six

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[1] A sensual monk. See Index to Names in *B.D.* i, ii, iii.

[2] Formal Meeting I (*Vin.* iii. 112, *B.D.* i. 196). *Cf.* also Pāc. IX, LXIV, and *Vin.* iv. 194 f. *N.B.* at *B.D.* ii. 219 (Pāc. IX) the sentence, "He, being under probation, sat down in the refectory at the end of a seat" (*āsanapariyante*) should be corrected to "sat down . . . on the last seat", in accordance with CV. II. 1. 2.

[3] *VA.* 1170 mentions four kinds of *mānatta*: the unconcealed, the concealed, the fortnight's duration, the concurrent.

nights on account of the one offence . . . not concealed. If it seems right to the Order, the Order may inflict *mānatta* (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed. [38] This is the motion. Honoured sirs, let the Order listen to me. This monk Udāyin fell into one offence . . . not concealed. He is asking the Order for *mānatta* (discipline) . . . not concealed. The Order is inflicting *mānatta* (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed. If the infliction of *mānatta* (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter: Honoured sirs, let the Order listen to me. This monk Udāyin . . . should speak. *Mānatta* (discipline) is being inflicted by the Order for six nights on the monk Udāyin for the one offence: intentional emission of semen, not concealed. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' " || 3 || **1** ||

He, having performed *mānatta* (discipline), announced to monks: " I, your reverences, fell into one offence: the intentional emission of semen, not concealed; so I asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . not concealed; thus the Order inflicted *mānatta* (discipline) for six nights on me on account of the one offence . . . not concealed. I have now performed *mānatta* (discipline). Now what line of conduct should be followed by me? " They told this matter to the Lord. He said:

" Well, then, monks, let the Order rehabilitate the monk Udāyin. || 1 ||

"And thus, monks, should he be rehabilitated: That monk Udāyin, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: ' I, honoured sirs, fell into one offence . . . not concealed; so I asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . not concealed; thus the Order inflicted *mānatta*

(discipline) for six nights on me on account of the one offence . . . not concealed. Now I, honoured sirs, having performed *mānatta* (discipline), ask the Order for rehabilitation. I, honoured sirs, fell into one offence . . . So I, honoured sirs, having performed *mānatta* (discipline), ask the Order a second time also for rehabilitation. I, honoured sirs, fell into one offence . . . So I, honoured sirs, having performed *mānatta* (discipline), ask the Order a third time also for rehabilitation.' || 2 ||

"The Order should be informed by an experienced, competent monk, saying: [39] 'Honoured sirs, let the Order listen to me. This monk Udāyin, fell into one offence: the intentional emission of semen, not concealed; so he asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . not concealed. The Order inflicted *mānatta* (discipline) for six nights on the monk Udāyin on account of the one offence . . . not concealed. He, having performed *mānatta* (discipline), is asking the Order for rehabilitation. If it seems right to the Order, the Order may rehabilitate the monk Udāyin. This is the motion. Honoured sirs, let the Order listen to me. This monk Udāyin fell into one offence . . . . is asking the Order for rehabilitation. The Order is rehabilitating the monk Udāyin. If the rehabilitation of the monk Udāyin is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter. Honoured sirs, let the Order listen to me . . . should speak. The monk Udāyin is rehabilitated by the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this.'" || 3 || **2** ||

Now at that time the venerable Udāyin came to have fallen into one offence: the intentional emission of semen, concealed for one day. He announced to monks, saying: "I, your reverences, have fallen into one offence . . . concealed for one day. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order impose probation for one day on the monk Udāyin on account of the offence . . . concealed for one day. || 1 ||

"And thus, monks, should it be imposed: . . . [**40**] (*The matter which here follows is precisely as in* **1**. 2, 3, *with the necessary changes in the wording of* (*a*) *the offence,* (*b*) *the penalty*) . . ." ‖ 2, 3 ‖ **3** ‖

He, having stayed under probation, announced to monks: "I, your reverences, fell into one offence . . . concealed for one day; so I asked the Order for probation for one day on account of the one offence . . . concealed for one day; thus the Order imposed probation for one day on me on account of the one offence . . . concealed for one day. I have now stayed under probation. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order inflict *mānatta* (discipline) for six nights on the monk Udāyin on account of the one offence . . . concealed for one day. ‖ 1 ‖

(*Here follows precisely the same material as in* **1**. 2, 3, *reading* concealed for one day *instead of* not concealed . . . [**41**] . . .) ‖ 2, 3 ‖ **4** ‖

He, having performed *mānatta* (discipline), announced to the monks: "I, your reverences, fell into one offence . . . (= III. **4**. 1) . . . I, having stayed under probation, asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . concealed for one day. I have now performed *mānatta* (discipline). Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order rehabilitate the monk Udāyin. ‖ 1 ‖

(*Here follows precisely the same material as in* **2**. 2, 3, *reading* concealed for one day *instead of* not concealed) . . . [**42**] . . .'" ‖ 2, 3 ‖ **5** ‖

Now at that time the venerable Udāyin fell into one offence: the intentional emission of semen, concealed for two days . . . three days . . . four days . . . five days. He announced to monks: "I, your reverences, fell into one offence . . . concealed for two . . . five days . . . (= III. **3**. *Instead of*

concealed for one day, probation for one day, *read* concealed for two . . . five days, probation for two . . . five days) . . . Thus do I understand this.' " || 1 || **6** ||

While he was under probation he fell into one offence: the intentional emission of semen, not concealed. He announced to monks: " I, your reverences, fell into one offence . . . concealed for five days; so I asked the Order for probation for five days on account of this offence . . . concealed for five days; thus the Order granted me probation for five days on account of the one offence . . . concealed for five days. Now while I was under probation I fell into one offence . . . not concealed. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

" Well then, monks, let the Order send the monk Udāyin back to the beginning on account of the one offence . . . not concealed, while (he was under probation). || 1 ||

"And thus, monks, should he be sent back to the beginning: That monk Udāyin, having approached the Order . . . should speak thus to it: ' I, honoured sirs, fell into one offence . . . concealed for five days. So I asked the Order for probation for five days on account of the one offence . . . concealed for five days; thus the Order granted me probation for five days . . . concealed for five days. While I was doing probation I fell into one offence . . . not concealed. So I am asking the Order for sending back to the beginning on account of this offence . . . not concealed.' [**43**] And a second time it should be asked for . . . And a third time it should be asked for . . . || 2 ||

" The Order should be informed by an experienced, competent monk, saying: ' Honoured sirs, let the Order listen to me. This monk Udāyin . . . asked the Order for probation for five days . . . (*cf.* III. 2. 3) . . . The Order granted probation for five days . . . While he was under probation he fell into one offence . . . not concealed. He is asking the Order for sending back to the beginning on account of the one offence . . . not concealed, while (he was under probation). If it seems right to the Order, the Order may send the monk Udāyin back to the beginning on account of . . . not concealed, while (he was under probation). This is the motion. Honoured sirs, let

the Order listen to me. This monk Udāyin . . . is asking the Order for sending back to the beginning on account of the one offence . . . not concealed, while (he was under probation). The Order is sending the monk Udāyin back to the beginning . . . while (he was under probation). If the sending back to the beginning of the monk Udāyin . . . is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . The monk Udāyin is sent back to the beginning by the Order. The sending back to the beginning for the monk Udāyin on account of the one offence . . . not concealed is pleasing to the Order; therefore it is silent. Thus do I understand this.' " ||3||**7**||

He, having stayed under probation, while he was deserving *mānatta* (discipline), fell into an offence . . .not concealed. He announced to monks: "I, your reverences, fell into one offence . . . concealed for five days; so I asked the Order . . . (= III. **7**. 1). Now while I was under probation I fell into one offence . . .not concealed. So I asked the Order for sending back to the beginning on account of the one offence . . . not concealed. The Order sent me back to the beginning on account of the one offence . . . not concealed, while (I was under probation). Now I, having stayed under probation while I was deserving *mānatta* (discipline), fell into one offence . . . not concealed. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well, then, monks, let the Order send the monk Udāyin back to the beginning on account of the one offence . . . not concealed, while (he was under probation)." ||1||

"And thus, monks, should he be sent back[1]: That monk Udāyin, having approached the Order . . . should speak thus to it: 'I, honoured sirs, fell into one offence . . . concealed for five days . . . Having stayed under probation, while I was deserving *mānatta* (discipline), I fell into one offence . . . [**44**] not concealed. So I, honoured sirs, ask the Order for sending back to the beginning on account of the one offence . . . not

[1] *mūlāya*, to the beginning, not in Oldenberg's text here. *Cf.* III. **7**. 2.

concealed, having stayed under probation and while I was deserving *mānatta* (discipline).' And a second time it should be asked for . . . And a third time it should be asked for . . . || 2 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Udāyin . . . asks for sending back to the beginning on account of the one offence . . . not concealed, while he was deserving *mānatta* (discipline), having stayed under probation. If it seems right to the Order, the Order may send the monk Udāyin back to the beginning . . . having stayed under probation. This is the motion: Honoured sirs, let the Order listen to me. This monk Udāyin asks . . . The Order is sending the monk Udāyin back to the beginning . . . If the sending back to the beginning for the monk Udāyin on account of . . . is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . The monk Udāyin is sent back to the beginning by the Order. The sending back to the beginning . . . is pleasing to the Order, therefore it is silent. Thus do I understand this.'" || 3 || **8** ||

He, having stayed under probation, announced to monks: "I, your reverences, fell into one offence . . . concealed for five days. . . . (*as in* III. **4**. 1) . . . They told this matter to the Lord. He said:

"Well then, monks, let the Order inflict *mānatta* (discipline) for six nights on the monk Udāyin on account of these offences. || 1 ||

. . . (*as in* III. **4** 2, 3) [**45**] . . . ' . . . Thus do I understand this.'." || 2, 3 || **9** ||

While he was undergoing *mānatta* (discipline) he fell into one offence . . . not concealed. He announced to monks: "I, your reverences, fell into one offence . . . concealed for five days . . . (as in III. **8**. 1) . . . " They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence

. . . while he was undergoing *mānatta* (discipline), not concealed, inflict *mānatta* (discipline) for six nights. And thus, monks, should he be sent back to the beginning . . . And thus, monks, should *mānatta* (discipline) for six nights be inflicted . . . *Mānatta* (discipline) for six nights is inflicted by the Order on the monk Udāyin for the one offence . . . It is pleasing to the Order; therefore it is silent. Thus do I understand this.' " || 1 || **10** ||

He, having performed *mānatta* (discipline) and while he deserved rehabilitation, fell into one offence . . . not concealed. He announced to monks . . . They told this matter to the Lord. He said:

" Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence . . . when he had performed *mānatta* (discipline) and while he deserved rehabilitation, inflict *mānatta* (discipline) on him for six nights. And thus, monks, should he be sent back to the beginning . . . And thus, monks, should *mānatta* (discipline) for six nights be inflicted . . . ' . . . Thus do I understand this.' " || 1 || **11** ||

He, having performed *mānatta* (discipline), announced to monks: " I, your reverences, fell into one offence . . . concealed for five days. [**46**] . . . (*as* in III. **2** 1). I have now performed *mānatta* (discipline). Now what line of conduct should be followed by me? " They told this matter to the Lord. He said:

" Well then, monks, let the Order rehabilitate the monk Udāyin. || 1 ||

"And thus, monks, should he be rehabilitated: That monk Udāyin, having approached the Order . . . should speak thus to it: ' I, honoured sirs, fell into one offence . . . concealed for five days. So I asked the Order for probation for five days on account of the one offence . . . concealed for five days. Therefore the Order granted me probation for five days on account of the one offence . . . concealed for five days. While I was doing probation I fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning on account of the one offence . . . while I was doing probation, not concealed. The Order sent me back to the

beginning . . . But then I, having stayed under probation and while I deserved *mānatta* (discipline), fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning . . . The Order sent me back to the beginning . . . not concealed. So I asked the Order for *mānatta* (discipline) for six nights on account of the three offences. Because of this, the Order inflicted *mānatta* (discipline) for six nights on me on account of the three offences. But while I was undergoing *mānatta* (discipline) I fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning . . . Thus the Order sent me back to the beginning . . . So I asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . while I was undergoing *mānatta* (discipline), not concealed. The Order inflicted *mānatta* (discipline) for six nights on me. When I had performed *mānatta* (discipline) and while I deserved rehabilitation, I fell into one offence . . . not concealed. So I asked the Order for sending back to the beginning on account of the one offence . . . while I deserved rehabilitation, not concealed. Thus the Order sent me back to the beginning . . . And I asked the Order for *mānatta* (discipline) for six nights on account of the one offence . . . while I deserved rehabilitaion, not concealed. Because of this, the Order inflicted *mānatta*, (discipline) for six nights on me . . . So I, honoured sirs, having performed *mānatta* (discipline) ask the Order for rehabilitation.' And a second time should it be asked for . . . And a third time should it be asked for . . . || 2 ||

"The Order should be informed by an experienced, competent monk, saying: [47] ' Honoured sirs, . . . (*as in* **12.** 2) . . . He, having performed *mānatta* (discipline), asks the Order for rehabilitation. If it seems right to the Order, . . . And a third time I speak forth this matter . . The monk Udāyin is rehabilitated by the Order. It is pleasing to the Order . . . Thus do I understand this.' " || 3 || **12** ||

Now at that time the venerable Udāyin fell into one offence . . . concealed for half a month . . . (*as in* III. **3**. *Instead of* concealed for one day, probation for one day *read* concealed for half a month, probation for half a month) . . . ' . . .Thus do I understand this.' " || 1 || **13** ||

While he was under probation he fell into one offence . . . concealed for five days. He announced to monks: " I, your reverences, fell into one offence . . . concealed for half a month. So I asked the Order for probation for half a month on account of the one offence . . . concealed for half a month. Because of this the Order granted me probation for half a month. Then while I was under probation, I fell into one offence . . . concealed for five days. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

" Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence . . . concealed for five days, grant him probation concurrent[1] with the former offence. ‖ 1 ‖

"And thus, monks, should he be sent back to the beginning: . . . (*as in* III. 7. 2, 3. *Read* concealed for half a month, probation for half a month, *and then* concealed for five days *instead of* concealed for five days, probation for five days, *and then* not concealed) . . . ' . . . Thus do I understand this.' " ‖ 2 ‖

"And thus, monks, should probation concurrent with the former offence be granted: That monk Udāyin, having approached the Order . . . should speak thus to it: 'I, honoured sirs, asked the Order for sending back to the beginning . . . (= ‖ 2 ‖) . . . Therefore the Order sent me back to the beginning on account of the one offence . . . while I was under probation for half a month, concealed for five days. So I, honoured sirs, ask the Order for concurrent probation with the former offence . . . while I was under probation for half a month, concealed for five days.' And a second time . . . And a third time it should be asked for. The Order should be informed . . . ' . . . And a third time I speak forth this

[1] *samodhānaparivāsa*. Dutt, *Early Buddhist Monachism*, p. 169, says, " When another offence is committed during the continuance of the Parivāsa period, a fresh period begins to run from the date of the commission of the second offence and it extends over as many days as were covered by the Parivāsa period prescribed for the first offence or the Parivāsa period prescribed for the second offence, whichever period may be longer." As *Vin. Texts* ii. 405, n. 1 points out, " the penalties for this new offence and for the old one were not accumulative but concurrent. The offender lost the advantage of the probation he had already undergone, he was thrown back to the commencement of his term of probation, and had to begin again." The *mānatta* to which he was liable for the first offence was not affected.

matter . . . Concurrent probation with the former offence is granted by the Order to the monk Udāyin on account of the one offence . . . while he was under probation for half a month, concealed for five days. It is pleasing . . . Thus do I understand this.' ' || 3 || **14** ||

He, having stayed under probation, while deserving *mānatta* (discipline), fell into one offence . . . concealed for five days . . . They told this matter to the Lord. He said:

" Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence . . . concealed for five days, grant him probation concurrent with the former offence. And thus, monks, should he be sent back to the beginning . . . (*as in* **14**. 2, 3) . . . And thus, monks, should probation concurrent with the former offence be granted . . . ' . . . Thus do I understand this.' " || 1 || **15** ||

He, having stayed under probation, announced to monks: . . . (*as in* III. **4**. 1 *reading* concealed for five days *instead of* concealed for one day). . . . They told this matter to the Lord. He said: [**49**]

" Well then, monks, let the Order inflict *mānatta* (discipline) for six nights on the monk Udāyin on account of the three offences. And thus, monks, should it be inflicted: That monk Udāyin, having approached the Order . . . ' . . . And a third time I speak forth this matter . . . *Mānatta* (discipline) is inflicted by the Order for six nights on the monk Udāyin on account of the three offences. It is pleasing . . . Thus do I understand this.' " || 1 || **16** ||

While he was undergoing *mānatta* (discipline) he fell into one offence, concealed for five days. He announced to monks: " I, your reverences, fell into one offence . . . concealed for half a month . . . ' (*and he told all that had happened from* **13** *onwards*) . . . They told this matter to the Lord. He said:

" Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence . . . concealed for five days, having granted him probation concurrent with the former offence, inflict *mānatta* (discipline) on him for six nights. And thus, monks, should he be sent

back to the beginning . . . And thus, monks, should probation concurrent with the former offence be granted . . .And thus, monks, should *mānatta* (discipline) for six nights be inflicted . . . '*Mānatta* (discipline) for six nights is inflicted by the Order on the monk Udāyin on account of the one offence . . . while he was undergoing *mānatta* (discipline), concealed for five days. It is pleasing . . . Thus do I understand this.' " || 1 || **17** ||

He, having performed *mānatta* (discipline), while he deserved rehabilitation fell into one offence . . . concealed for five days. He announced to monks: 'I, your reverences, fell into one offence, concealed for half a month . . . (*he repeats all that has happened from* **13** *onwards*) . . . When I had performed *mānatta* (discipline) and while I deserved rehabilitation, I fell into one offence . . . concealed for five days. Now what line of conduct should be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order, having sent the monk Udāyin back to the beginning on account of the one offence . . . concealed for five days, having granted him probation concurrent with the former offence, inflict *mānatta* (discipline) for six nights on him . . . (*as in* **17**. 1). ' . . . Thus do I understand this.' " || 1 || **18** || [**50**]

He, having performed *mānatta* (discipline), announced to monks: "I, your reverences, fell into one offence . . . concealed for half a month . . . (*as from* **13** *onwards*) I have now performed *mānatta* (discipline). Now what line of conduct is to be followed by me?" They told this matter to the Lord. He said:

"Well then, monks, let the Order rehabilitate the monk Udāyin. And thus, monks, should he be rehabilitated: That monk Udāyin, having approached the Order, . . . should speak thus to it: 'I, honoured sirs, fell into one offence, . . . concealed for half a month. So I . . . But I, honoured sirs, having performed *mānatta* discipline, ask the Order for rehabilitation . . .' And a second time . . . And a third time it should be asked for . . . The Order should be informed . . . ' . . . And a third time I speak forth this matter . . . The

monk Udāyin is rehabilitated by the Order. It is pleasing . . . Thus do I understand this.' " || 1 || **19** ||

Concluded (are the proceedings connected with) Intentional Emission.

Now at that time a certain monk came to have fallen into several offences entailing a formal meeting of the Order: one offence was concealed for one day, one offence was concealed for two days . . . three . . . four . . . five . . . six . . . seven . . . eight . . . nine days, one offence was concealed for ten days. He announced to monks: " I, your reverences, fell into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . one offence was concealed for ten days. What line of conduct should be followed by me? " They told this matter to the Lord. He said:

" Well then, monks, let the Order grant this monk concurrent probation, its duration depending[1] on whichever was the offence among these offences that was concealed for ten days. || 1 ||

"And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: ' I, revered sirs, have fallen into several offences entailing a formal meeting of the Order; ' . . . one offence was concealed for ten days. So I, honoured sirs, ask the Order for concurrent probation, its duration depending on whichever was the offence among these offences that was concealed for ten days.' And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced, competent monk, saying: ' Honoured sirs, let the Order listen to me. This monk So-and-so fell into several offences entailing a formal meeting of the Order; [**51**] one was concealed for . . . ten days. He is asking the Order for concurrent probation, its duration depending on whichever was the offence among these offences that was concealed for ten days. If it seems right to the Order, the Order should grant the monk So-and-so concurrent probation . . . for ten days.

[1] *tassā agghena*, lit. according to the value or worth, i.e. of the probationary period necessitated by the number of days the offence was concealed. Here probation had to be undergone for ten days, since this was the greatest number of days for which one of the offences had been concealed. *VA.* 1182 says there are three kinds of concurrent probation: *odhāna*, *aggha*, and *missaka*, all of which it explains.

This is the motion. . . . Concurrent probation is being granted by the Order to the monk So-and-so, its duration depending on whichever was the offence among these offences that was concealed for ten days. It is pleasing . . . Thus do I understand this.' " || 2 || 20 ||

Now at that time a certain monk had fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day, two offences were concealed for two days, three offences were concealed for three days, four . . . for four days, five . . . for five days . . . six for six days . . . seven for seven days, eight . . . for eight days, nine . . . for nine days, ten offences were concealed for ten days. He announced to monks, saying: " I, your reverences, have fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . ten offences were concealed for ten days. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said:

" Well then, monks, let the Order grant this monk concurrent probation, its duration depending on whichever were the offences among these offences that were each concealed the longest.[1] And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, honoured sirs, have fallen into several offences entailing a formal meeting of the Order; one offence was concealed for one day . . . ten offences were concealed for ten days. Therefore I, honoured sirs, ask the Order for concurrent probation, its duration depending on whichever were the offences among these offences that were each concealed the longest.' And a second time it should be asked for . . . And a third time it should be asked for . . . The Order should be informed by an experienced, competent monk, saying: ' . . . And a third time I speak forth this matter . . . Concurrent probation is granted by the Order to this monk, its duration depending on whichever were the offences among these offences that were each concealed the longest. It is pleasing . . . Thus do I understand this.' " || 1 || 21 || [52]

[1] *sabbacirapaṭicchannāyo.* This looks as if probation would have to last or ten times ten days.

Now at that time a certain monk fell into two offences entailing a formal meeting of the Order; they were concealed for two months. It occurred to him: "I have fallen into two offences entailing a formal meeting of the Order; they were concealed for two months. Suppose I were to ask the Order for probation for two months for one offence concealed for two months?" He asked the Order for probation for two months for one offence concealed for two months. The Order granted him probation for two months for one offence concealed for two months. While he was under probation a feeling of shame overcame him, and he thought: "I fell into two offences entailing a formal meeting of the Order; they were concealed for two months. It occurred to me: I have fallen into two offences . . . Suppose I were to ask the Order for probation for two months for one offence concealed for two months? I asked the Order . . . The Order granted me probation for two months for one offence concealed for two months. While I was under probation a feeling of shame overcame me. Suppose I were also to ask the Order for probation for two months for that other offence concealed for two months?" || 1 ||

He announced to monks: "I, your reverences, fell into two offences . . . ' . . . Suppose I were also to ask the Order for probation for two months for that other offence concealed for two months?' Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said . || 2 ||

"Well then, monks, let the Order grant this monk probation for two months on account also of that other offence concealed for two months. And thus, monks, should it be granted: That monk, having approached the Order . . . should speak thus to it: 'I, honoured sirs, have fallen into two offences entailing a formal meeting of the Order . . . (= || 2 ||) . . . Suppose I were also to ask the Order for probation for two months on account of that other offence concealed for two months? So I, honoured sirs, am also asking the Order for probation for two months on account of that other offence concealed for two months.' [53] And a second time it should be asked for . . . And a third time it should be asked for. || 3 ||

"The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to

me. This monk So-and-so has fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: . . . He is also asking the Order for probation for two months on account of that other offence concealed for two months. If it seems right to the Order, the Order may also grant the monk So-and-so probation for two months on account of that other offence concealed for two months. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . And a third time I speak forth this matter. Probation is also being granted the monk So-and-so by the Order for two months on account of this other offence concealed for two months. It is pleasing . . . Thus do I understand this.' Well then, monks, that monk should do probation for two months from that date.[1] || 4 || **22** ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months . . . (*as above*) . . . The Order also granted him probation for two months on account of that other offence concealed for two months. Well then, monks, that monk should do probation for two months from that date. || 1 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He knows that one is an offence, he does not know that the other is an offence. He asks the Order for probation for two months on account of that offence, concealed for two months, which he knows to be an offence. The Order grants him probation for two months an account of that offence concealed for two months. While he is under probation, he finds that the other is also an offence. It occurs to him: 'I have fallen into two offences . . . I knew that one was an offence, I did not know that the other was an offence. So I asked the Order for probation for two months on account of that offence which I knew to be an offence, concealed for two months. The Order granted me probation for two months on account of that offence, concealed for two months. But while I was under probation, I found that the other was also an offence. Suppose I [**54**] were also to ask the Order for probation for two months on account of this other offence, concealed

[1] *tadupādāya.*

for two months?' He asks the Order for probation . . . The Order grants him probation for two months on account of this other offence also, concealed for two months. Well then, monks, this monk should do probation for two months from that date. || 2 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He remembers one offence, he does not remember the other offence. He asks the Order for probation for two months on account of that offence, concealed for two months, which he remembers . . . (= || 2 ||. *Read* remembers, remembered *instead of* finds, found) . . . for two months from this date. || 3 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He is in no doubt that one is an offence, he is doubtful whether the other is an offence. He asks the Order for probation for two months on account of that offence about which he is in no doubt . . . (= || 2 ||. *Read* is doubtful *for* does not know) . . . for two months from this date. || 4 ||

"This is a case, monks, where a monk has fallen into two offences entailing a formal meeting of the Order, concealed for two months. One offence is knowingly concealed, the other offence is unknowingly concealed. He asks the Order for probation for two months on account of those offences concealed for two months. The Order grants him probation for two months on account of those offences concealed for two months. While he is under probation, a certain monk arrives —one who has heard much, to whom the tradition had been handed down, expert in *dhamma*, expert in discipline, expert in the summaries, clever, experienced, wise, conscientious, scrupulous, desirous of training. He speaks thus: 'What, your reverences, has this monk fallen into? Why is this monk doing probation?' They speak thus: 'This monk, your reverence, has fallen into two offences entailing a formal meeting of the Order, concealed for two months. One offence was knowingly concealed, the other offence was unknowingly concealed. He asked the Order for probation for two months on account of these offences concealed for two months. The Order granted him probation for two months on account of

these offences, concealed for two months. This monk, your reverence, has fallen into these, this monk is under probation on account of these.' He speaks thus: 'The granting of probation, your reverences, for that offence which he knowingly concealed is legally valid[1]; because it is legally valid[2] it is effective[3]; but the granting of probation, your reverences, for that offence which he unknowingly concealed is not legally valid; because it is not legally valid it is not effective. For this offence, your reverences, the monk deserves *mānatta* (discipline).' || 5 ||

"This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. One offence is concealed, he remembering it, the other offence is concealed, he not remembering it. . . . One offence is concealed, he being not in doubt (about it), the other offence is concealed, he being in doubt (about it) . . . ' . . . For this offence, your reverences, this monk deserves *mānatta* (discipline).'" || 6 || **23** || [55]

Now at that time a certain monk had fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: "I have fallen into two offences . . . concealed for two months. Suppose that I were to ask the Order for probation for one month on account of the two offences, concealed for two months?" He asked the Order . . . The Order granted him probation for one month on account of the two offences, concealed for two months. As he was under probation shame overcame him, and he thought: "I have fallen into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to me: . . . I asked the Order for probation for one month . . . The Order granted me probation for one month on account of the two offences concealed for two months. As I was under probation shame overcame me. What now, if I should also ask the Order for probation for a further month on account of the two offences concealed for two months?" || 1 ||

[1] *dhammikaṃ*.
[2] *dhammattā*.
[3] *rūhati*. As at CV. III. **25**, 3; **27**, etc. *Cf. Vin.* ii. 203 and MV. VI. **14**. 5. *Rūhati* means something like "it counts".

He announced to monks: " I, your reverences, have fallen into two offences entailing a formal meeting of the Order, concealed for two months . . . It occurred to me: . . . What now if I should also ask the Order for probation for a further month on account of the two offences concealed for two months? Now, what line of conduct should be followed by me?" They told this matter to the Lord. || 2 ||

He said: " Well then, monks, let the Order also grant this monk probation for a further month on account of these two offences concealed for two months. And thus, monks, should it be asked for: That monk, having approached the Order . . . should speak thus to it: ' I, honoured sirs, have fallen into two offences . . . What now if I should also ask the Order for probation for a further month on account of the two offences, concealed for two months? So I, honoured sirs, am also asking the Order for probation for a further month on account of the two offences concealed for two months.' [56] And a second time . . . And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: ' Honoured sirs, let the Order listen to me. This monk So-and-so fell into two offences entailing a formal meeting of the Order, concealed for two months. It occurred to him: ' . . . Suppose I were also to ask the Order for probation for a further month on account of the two offences, concealed for two months?' He is asking . . . If it seems right to the Order, the Order . . . If the giving of probation to the monk So-and-so for a further month also on account of the two offences concealed for two months is pleasing to the venerable ones . . . And a third time I speak forth this matter . . . Probation is granted by the Order to the monk So-and-so for a further month also on account of the two offences, concealed for two months. It is pleasing . . . Thus do I understand this.' Monks, that monk should do probation for two months from the earlier date. || 3 || **24** ||

" This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. It occurs to him: ' I have fallen into two offences . . . concealed for two months. Suppose I were to ask the Order for probation for one month on account of the two

offences concealed for two months?' . . . (= || 24 || 1 ||) . . . The Order also grants him probation for a further month on account of the two offences, concealed for two months. Monks, that monk should do probation for two months from the earlier date. || 1 ||

"This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. He knows the one month, he does not know the other month . . . he remembers the one month, he does not remember the other month . . . he is not doubtful about the one month, he is doubtful about the other month. He asks the Order for probation for that month on account of the two offences, concealed for two months, about which he is not doubtful. The Order grants him probation . . . not doubtful. As he is doing probation he comes to be doubtful about the further month also. It occurs to him: 'I have fallen into two offences . . . concealed for two months. I was not doubtful about the one month, [57] I was doubtful about the other month . . . Suppose I were to ask the Order for probation for a further month also on account of the two offences concealed for two months?' He asks the Order . . . The Order grants him probation for a further month also on account of the two offences, concealed for two months. Monks, that monk should do probation for two months from the earlier date. || 2 ||

This is a case, monks, where a monk falls into two offences entailing a formal meeting of the Order, concealed for two months. One month is knowingly concealed, the other month is unknowingly concealed . . . One month is concealed, he remembering it, the other month is concealed, he not remembering it . . . One month is concealed, he being not in doubt (about it), the other month is concealed, he being in doubt about it. He asks the Order for probation for two months on account of the two offences concealed for two months. The Order grants him probation for two months . . . concealed for two months. As he is under probation, another monk arrives[1] —one who has heard much . . . desirous of training. He speaks thus: 'Into what, your reverences, has this monk fallen? Why is this monk under probation?' They speak

[1] As in CV. III. 23. 5.

thus : 'This monk, your reverence, has fallen into two offences entailing a formal meeting of the Order, concealed for two months. He concealed one month (although) he was not doubtful (about it), he concealed the other month (because) he was doubtful (about it). He asked the Order for probation . . . The Order granted him probation for two months on account of the two offences, concealed for two months. This monk, your reverence, has fallen into these, this monk is doing probation on account of these.' He speaks thus : 'The granting of probation, your reverences, for that month which he concealed (although) he was not doubtful (about it) is legally valid ; because it is legally valid, it is effective ; but the granting of probation, your reverences, for that month which he concealed because he was doubtful (about it) is not legally valid ; because it is not legally valid, it is not effective. For that month, your reverences, that monk deserves *mānatta* discipline.' " || 3 || 25 ||

Now at that time a certain monk came to have fallen into several offences entailing a formal meeting of the Order ; he did not know about the expiration of the offences, he did not know about the expiration of the nights[1] . . . He did not remember . . . He was doubtful about the expiration of the offences, he was doubtful about the expiration of the nights. He announced to monks : " I, your reverences, fell into several offences entailing a formal meeting of the Order. [**58**] I do not know about the expiration of the offences, I do not know about

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[1] *āpattipariyanta . . . rattipariyanta. Pariyanta* means lit. limit, end, boundary, limitation. On the use of these words here Bu. leads us to suppose that a monk might be in a state of purification in regard to various offences that he had committed because he had undergone adequate probation. This might last for a day, a half-month, a month or a year. He should then consider for how many months he still has to do probation so as to secure his purification, that is, the removal of the offence. As offences are removed, the amount of time still to be spent on probation automatically becomes less. Moreover, whoever does not know or remember or is in doubt as to the expiration of the nights should, if he has undertaken to do probation, count the nights from that day back to the day of his ordination, and then do probation for this number of nights. In this way, it appears, he would be quite certain of doing probation for all the possible nights which might be necessary for the removal of the offence. See *āpattipariyanta* and *kulapariyanta* (" limited to families ") at *Vin.* iv. 31 (*B.D.* ii. 220), where defined; and *bhesajjapariyanta* (" limited to medicines ") and *rattipariyanta* at *Vin.* iv. 103 (*B.D.* ii. 371). See also above, CV. II. **1**. 2, where *pariyanta* seems used in a different sense.

the expiration of the nights . . . I am doubtful about the expiration of the nights. Now, what line of conduct should be followed by me ? " They told this matter to the Lord. He said :

" Well then, monks, let the Order grant the purifying probation[1] to this monk on account of those offences. || 1 ||

And thus, monks, should it be granted : That monk, having approached the Order . . . should speak thus to it : 'I, honoured sirs, have fallen into several offences entailing a formal meeting of the Order. I do not know about the expiration of the offences . . . I am doubtful about the expiration of the nights. So I, honoured sirs, am asking the Order for the purifying probation on account of these offences.' And a second time . . . And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying : 'Honoured sirs, let the Order listen to me. This monk So-and-so has fallen into several offences . . . he is doubtful about the expiration of the nights. He is asking the Order for the purifying probation on account of those offences. If it seems right to the Order, the Order may grant the monk So-and-so the purifying probation on account of those offences. This is the motion. Honoured sirs, let the Order listen to me. This monk So-and-so . . . The Order is granting the monk So-and-so the purifying probation on account of those offences. If the granting to the monk So-and-so of the purifying probation on account of those offences is pleasing to the venerable ones, they should be silent ; he to whom it is not pleasing should speak: And a second time . . . And a third time I speak forth this matter . . . The purifying probation is granted by the Order to the monk So-and-so on account of those offences. It is pleasing . . . Thus do I understand this.' || 2 ||

" Thus, monks, should the purifying probation be granted, thus should probation be granted. And how, monks, should the purifying probation be granted ? If he does not know about the expiration of the offences, if he does not know about the expiration of the nights, if he does not remember about the expiration of the offences, if he does not remember about the

[1] *suddhantaparivāsa.*

expiration of the nights, if he is doubtful about the expiration of the offences, if he is doubtful about the expiration of the nights, the purifying probation may be granted.

"If he knows about the expiration of the offences, if he does not know about the expiration of the nights, if he remembers about the expiration of the offences, if he does not remember about the expiration of nights, if he is not in doubt as to the expiration of the offences, if he is in doubt as to the expiration of the nights, the purifying probation may be granted.

"If he knows the expiration of the offences in some cases, if he does not know it in others, if he does not know the expiration of the nights, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he does not remember the expiration of the nights, if he is in doubt as to the expiration of the offences in some cases, if he is in no doubt as to it in others, if he is in doubt as to the expiration of the nights, the purifying probation may be granted.

"If he does not know the expiration of the offences, if he knows the expiration of the nights in some cases, if he does not know it in others, if he does not remember the expiration of the offences, if he remembers the expiration of the nights in some cases, if he does not remember it in others, if he is in doubt as to the expiration of the offences, if in some cases he is in doubt as to the expiration of the nights, if he is not in doubt in others, [59] the purifying probation may be granted.

"If he knows the expiration of the offences, if he knows the expiration of the nights in some cases, if he does not know it in others, if he remembers the expiration of the offences, if he remembers the expiration of the nights in some cases, if he does not remember it in others, if he is not in doubt as to the expiration of the offences, if he is in doubt in some cases as to the expiration of the nights, if he is not in doubt in others, the purifying probation may be granted.

"If he knows the expiration of the offences in some cases, if he does not know it in others, if he knows the expiration of the nights in some cases, if he does not know it in others, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he remembers the expiration of the nights in some cases, if he does not remember it in others,

if he is in doubt as to some offences, if he is not in doubt as to others, if he is in doubt as to some nights, if he is not in doubt as to others, the purifying probation may be granted. || 3 ||

"And how, monks may probation be granted? If he knows the expiration of the offences, if he knows the expiration of the nights, if he remembers the expiration of the offences, if he remembers the expiration of the nights, if he is not in doubt as to the expiration of the offences, if he is not in doubt as to the expiration of the nights, probation may be granted.

"If he does not know the expiration of the offences, if he knows the expiration of the nights, if he does not remember the expiration of the offences, if he remembers the expiration of the nights, if he is in doubt as to the expiration of the offences, if he is not in doubt as to the expiration of the nights, probation may be granted.

"If he knows the expiration of the offences in some cases, if he does not know it in others, if he knows the expiration of the nights, if he remembers the expiration of the offences in some cases, if he does not remember it in others, if he remembers the expiration of the nights, if he is in doubt as to the expiration of the offences in some cases, if he is not in doubt in others, if he is not in doubt as to the expiration of the nights, probation may be granted. Thus, monks, may probation be granted." || 4 || **26** ||

Told is Probation.

Now at that time a certain monk, while doing probation, left the Order. Having come back again, he asked the monks for ordination. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, doing probation, leaves the Order. Monks, the probation of one who leaves the Order is not effective. If he is ordained again, the earlier granting of probation is just as it was for him[1]: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation (for any portion of time) remaining.

1 I.e. on being re-ordained, he is to take up his period of probation again where he left it off, so as to complete the number of nights for which probation was originally granted him. Probation is "not broken", another meaning of *rūhati*.

"This is a case, monks, where a monk, while doing probation, becomes a novice. Monks, the probation of a novice is not effective. If he is ordained again . . . (*as in preceding paragraph*) . . . remaining.

"This is a case, monks, where a monk, while doing probation, becomes mad. Monks, the probation of one who is mad is not effective. If he becomes sane again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation (for any portion of time) remaining.

"This is a case, monks, where a monk, while doing probation, becomes unhinged in mind. Monks, the probation of one who is unhinged in mind [60] is not effective. If he becomes not unhinged in mind again . . . This is a case, monks, where a monk, doing probation, becomes afflicted by pain. Monks, the probation of one afflicted by pain is not effective. If he becomes not afflicted by pain again . . . he must do probation for (any portion of time) remaining.

"This is a case, monks, where a monk, while doing probation, is suspended for not seeing an offence . . . for not making amends for an offence . . .for not giving up a wrong view. Monks, the probation of one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, he must do probation for (any portion of time) remaining. || 1 ||

"This is a case, monks, where a monk who deserves to be sent back to the beginning leaves the Order. Monks, the sending back to the beginning is not effective for one who leaves the Order. If he is ordained again, the earlier granting of the probation is just as it was for him: whatever probation is granted is properly granted, that monk must be sent back to the beginning.

"This is a case, monks, where a monk who deserves to be sent back to the beginning becomes a novice . . . becomes mad . . . (*as in* || 1 ||) . . . is suspended for not giving up a wrong view. Monks, the sending back to the beginning of one who is suspended is not effective. If he is restored again, the earlier granting of the probation is just as it was for him:

whatever probation is granted is properly granted, that monk must be sent back to the beginning. || 2 ||

"This is a case, monks, where a monk who deserves *mānatta* (discipline) leaves the Order. Monks, the imposing of *mānatta* (discipline) on one who leaves the Order is not effective. If he is ordained again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, *mānatta* (discipline) should be imposed on that monk.

"This is a case, monks, where a monk who deserves *mānatta* (discipline) becomes a novice . . . becomes mad . . . is suspended for not giving up a wrong view. Monks, the imposing of *mānatta* (discipline) on one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, *mānatta* (discipline) should be imposed on that monk. || 3 ||

"This is a case, monks, where a monk who is undergoing *mānatta* (discipline) leaves the Order . . . is suspended for not giving up a wrong view. Monks, the undergoing of *mānatta* (discipline) for one who is suspended is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, whatever *mānatta* (discipline) is imposed is properly imposed, whatever *mānatta* (discipline) is undergone is undergone thoroughly, it must be undergone for (any portion of time) remaining. || 4 ||

"This is a case, monks, where a monk who deserves rehabilitation leaves the Order . . . is suspended for not giving up a wrong view. Monks, rehabilitation of one who is suspended [61] is not effective. If he is restored again, the earlier granting of probation is just as it was for him: whatever probation is granted is properly granted, whoever does probation does probation thoroughly, whatever *mānatta* (discipline) is imposed is properly imposed, whatever *mānatta* (discipline) is undergone is undergone thoroughly, that monk may be rehabilitated. || 5 ||

Concluded are the Forty Cases.[1] || 27 ||

[1] There are eight possibilities (leaving the Order down to the three reasons for being suspended) under each of the five headings (doing probation, deserving to be sent back to the beginning, deserving *mānatta*, undergoing *mānatta*, deserving rehabilitation).

" This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those not concealed not being many.[1] That monk should be sent back to the beginning. This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those concealed not being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed.

" This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those concealed as well as those not concealed not being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed.

" This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order, those not concealed being many. . . . those concealed being many . . . those concealed as well as those not concealed being many . . . those not concealed not being many as well as being many . . . those concealed not being many as well as being many . . . those concealed as well as those not concealed not being many as well as being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed. || 1 ||

" This is a case, monks, where a monk who deserves *mānatta* (discipline) . . . who is undergoing *mānatta* (discipline) . . . who deserves rehabilitation meantime falls into several offences entailing a formal meeting of the Order, those not concealed not being many . . . those concealed as well as those not concealed not being many and being many. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earliest offence of the offences thus concealed. || 2 ||

Concluded are the Thirty-six Cases. || **28** ||

" This is a case, monks, where a monk, having fallen into

[1] *parimāṇā*, but the meaning is not at all clear. See also below: CV. III. 33.

several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. He, being ordained again, does not conceal those offences. Monks, *mānatta* (discipline) should be imposed upon that monk.

"This is a case, monks, where a monk, [62] having fallen into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. He, on being ordained again, conceals those offences. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus later concealed.

"This is a case, monks, where a monk, having fallen . . . leaves the Order having concealed them. He, on being ordained again, does not conceal those offences. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier concealed.

"This is a case, monks, where a monk, having fallen . . . leaves the Order, having concealed them. He, on being ordained again, conceals those offences. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed. || 1 ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. His offences are both concealed and not concealed. He, having left the Order, on being ordained again, does not afterwards conceal those offences which formerly he concealed, afterwards he conceals those offences which formerly he did not conceal. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed.

"This is a case, monks, . . . on being ordained again, does not afterwards conceal those offences which formerly he concealed, does not[1] afterwards conceal those offences which formerly he did not conceal. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed.

[1] See *Vin. Texts* ii. 423, n. 2, on the right way of making up the hundred cases mentioned at the end of 30.

"This is a case, monks, . . . on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. Monks, *mānatta* (discipline) should be imposed on that monk on account of the set of offences thus earlier and later concealed. || 2 ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. He knows some to be offences, he does not know others to be offences. The offences which he knows to be offences he conceals, those offences [**63**] which he does not know to be offences he does not conceal. He, having left the Order, on being ordained again, conceals those offences which earlier he had known, does not conceal those offences which later he had known, does not conceal those offences which earlier he had not known, does not conceal those offences which later he had known. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier concealed.

"This is a case, monks, . . . on being ordained again, does not conceal those offences, (although) knowing them, which formerly, knowing them he concealed, afterwards conceals those offences, knowing them, which formerly, not knowing them, he did not conceal. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed.

"This is a case, monks, . . . on being ordained again, afterwards conceals those offences, knowing them, which formerly, knowing them he concealed, afterwards does not conceal those offences, knowing them, which formerly he did not conceal, not knowing them. Monks, *mānatta* (discipline) should be imposed on this monk, having granted him probation on account of the set of offences thus earlier and later concealed.

"This is a case, monks . . . on being ordained again, afterwards conceals those offences, knowing them, which formerly, knowing them, he concealed; afterwards conceals those offences, knowing them, which formerly, not knowing them, he did not conceal. Monks, *mānatta* (discipline) should be imposed on that monk, having granted him probation on account of the set of offences thus earlier and later concealed. || 3 ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. He remembers some to be offences . . . (= ‖ 3 ‖. *Instead of* he knows, knowing, not knowing, *read* he remembers, remembering, not remembering) . . . thus earlier and later concealed. ‖ 4 ‖

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order. He is in no doubt as to some of the offences, he is in doubt as to others of the offences . . . thus earlier and later concealed. ‖ 5 ‖ **29** ‖

"This is a case, monks, where a monk, having fallen into several offences entailing a formal meeting of the Order, becomes a novice . . . becomes mad . . . becomes unhinged in mind . . . this should be explained in detail as below.[1] He comes to be in pain. His offences are concealed as well as unconcealed. He knows that some are offences, he does not know that others are offences. He remembers that some are offences, [**64**] he does not remember that others are offences. He is in no doubt that some are offences, he is in doubt as to whether others are offences. He conceals those offences about which he is in no doubt, he does not conceal those offences about which he is in doubt. He comes to be in pain. Having come to be again not in pain, those offences which formerly he concealed because he was in no doubt, he afterwards does not conceal although he is in no doubt; those offences which formerly he did not conceal, being in doubt, he afterwards does not conceal although he is in doubt, those offences which formerly he concealed, being in no doubt, he afterwards does not conceal, being in no doubt, those offences which formerly he did not conceal, being in doubt, he afterwards conceals, not being in doubt, those offences which formerly he concealed, being in no doubt, he afterwards conceals, being in no doubt, those offences which formerly he did not conceal, being in doubt, he afterwards does not conceal, being in no doubt, those offences which formerly he concealed, being in no doubt, he afterwards conceals, being in no doubt, those offences which formerly he did not conceal, being in doubt, he afterwards conceals, being in no doubt. Monks, *mānatta* (discipline) should

[1] I.e. in III. **27**, "below" corresponds to our "above" in such contexts, as it refers to the palm-leaf MSS.

be imposed on this monk, having granted him probation on account of the set of offences thus earlier as well as later concealed." || 1 || **30** ||

The Hundred on *Mānatta.*

" This is a case, monks, where a monk, while doing probation, having fallen into several offences entailing a formal meeting of the Order, leaves the Order not having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning.

" This is a case, monks . . . not having concealed them. On being ordained again, he conceals these offences. That monk should be sent back to the beginning and concurrent probation should be granted him on account on the earlier offences among the offences thus concealed.

" This is a case, monks . . . having concealed them. On being ordained again, he does not conceal these offences. That monk should be sent back to the beginning . . . thus concealed.

" This is a case, monks, . . . having concealed them. On being ordained again, he conceals these offences. That monk should be sent back to the beginning . . . thus concealed. || 1 ||

" This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order. His [**65**] offences are both concealed and not concealed. Having left the Order, he, on being ordained again, does not afterwards conceal those offences which formerly he concealed, does not afterwards conceal those offences which formerly he did not conceal. That monk should be sent back to the beginning and concurrent probation should be granted him on account of the earlier offences of the offences thus concealed.

" This is a case, monks . . . His offences are both concealed and not concealed. Having left the Order, he, on being ordained again, does not afterwards conceal those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. That monk should be sent back to the beginning . . . thus concealed.

" This is a case, monks, . . . on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards does not conceal those offences which formerly he

did not conceal. That monk should be sent back to the beginning . . . thus concealed.

"This is a case, monks, . . . on being ordained again, afterwards conceals those offences which formerly he concealed, afterwards conceals those offences which formerly he did not conceal. That monk should be sent back to the beginning . . . thus concealed. || 2 ||

"This is a case, monks, where a monk, while doing probation, falls into several offences entailing a formal meeting of the Order. He knows some are offences, he does not know that others are offences . . . (= **29**. 3, 4, **30**. *The penalty is always the same:* that monk should be sent back to the beginning and concurrent probation granted him on account of the earlier offences of the offences thus concealed) . . . || 3 || **31** ||

"This is a case, monks, where a monk deserving *mānatta* (discipline) . . . undergoing *mānatta* (discipline) . . . deserving rehabilitation, having meantime fallen into several offences entailing a formal meeting of the Order, leaves the Order, not having concealed them . . . The one deserving *mānatta* (discipline) and the one undergoing *mānatta* (discipline) and the one deserving rehabilitation should be explained in detail similarly to the one doing probation.[1]

"This is a case, monks, where a monk deserving rehabilitation, having meantime fallen into several offences entailing a formal meeting of the Order, and not having concealed them, becomes a novice . . . becomes mad . . . becomes unhinged in mind . . .becomes afflicted by pain. His offences are both concealed and not concealed . . . (= **30**) . . . he afterwards conceals, being in no doubt. That monk should be sent back to the beginning [**66**] and concurrent probation granted him on account of the earlier offences of the offences thus concealed. || 1 || **32** ||

"This is a case, monks, where a monk having fallen into several offences entailing a formal meeting of the Order, not having concealed not many, not having concealed many, not having concealed one kind, not having concealed different

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[1] CV, III. **31**.

kinds, not having concealed those of a like division,[1] not having concealed those of the other division,[1] not having concealed separate ones,[2] not having concealed connected ones,[3] leaves the Order.[4] || 1 || 33 ||

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. They come to be of the opinion that the offence is one entailing a formal meeting of the Order. One conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing, and having granted him probation for as long as it was concealed, *mānatta* (discipline) should be imposed on both.

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. They are doubtful whether the offence is one entailing a formal meeting of the Order. One conceals it . . . (*as above*) . . . should be imposed on both.

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this offence they are of the opinion that it is a mixed offence.[5] One conceals it . . . (*as above*) . . . should be imposed on both.

"Two monks come to have fallen into a mixed offence. In regard to this mixed offence they are of the opinion that it is an offence entailing a formal meeting of the Order. One conceals it . . . should be imposed on both.

"Two monks come to have fallen into a mixed offence. In

[1] *sabhāga . . . visabhāga*, possibly referring to the two divisions of offences entailing a formal meeting of the Order; that where offences are offences at once, and that where offences become so after (unsuccessful) admonition up to the third time.

[2] *vavatthitā*.

[3] *sambhinnā*. For example, there are no other Formal Meetings similar to I, V, XII or XIII. These, therefore, are "separate." Formal Meetings II–IV are "connected" because they deal with the same subject matter and to some extent use the same wording; the same is also true of Formal Meetings VI, VII and VIII; IX, X and XI. *VA*. 1191 says that *vavatthitā* and *sambhinnā* are *pariyāyavacana* of *sabhāga* and *visabhāga*.

[4] This is the whole of this paragraph as it stands. See note at *Vin. Texts* ii. 431 which says that the conclusion should be supplied as in || 28 ||, with the exception that the penalty in each case is "a probation corresponding in length to the period which has elapsed since the first of those offences which the re-ordained Bhikkhu has concealed. The details are only worked out in || 28 ||, of the first of the several pairs here enumerated, and are intended to be supplied here for each of the other pairs in a similar way. All the pairs recur in Chaps. 35, 36."

[5] *missaka*, which *VA*. 1191 says means "mixed with a grave offence and so on."

regard to that mixed offence they are of the opinion that it is a mixed offence. One conceals it . . . should be imposed on both.

"Two monks come to have fallen into a slighter offence.[1] In regard to this slighter offence they are of the opinion that it is an offence entailing a formal meeting of the Order. One conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing and both should be dealt with according to the rule.[2]

"Two monks come to have fallen into a slighter offence. In regard to this slighter offence they are of the opinion that it is a slighter offence. One conceals it . . . according to the rule. || 1 ||

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this offence entailing a formal meeting of the Order they are of the opinion that it is an offence entailing a formal meeting of the Order. It occurs to one, 'I will tell about it,' it occurs to the other, 'I will not tell about it.' [67] He conceals it during the first watch and he conceals it during the second watch and he conceals it during the third watch. If the offence is (still) concealed after the sun has risen, whoever conceals it should be made to confess an offence of wrongdoing, and having granted him probation for as long as it was concealed, *mānatta* (discipline) should be imposed on both.

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. In regard to this offence entailing a formal meeting of the Order they are of the opinion that it is an offence entailing a formal meeting of the Order. They go away, thinking, 'We will tell about it.' On the way, backsliding[1] arises in one and he thinks, 'I will not tell about it.'[3] He conceals it during the first watch and . . . he conceals it during the third watch. If the offence is (still) concealed after the sun has risen, . . . should be imposed on both.

"Two monks. . . . They become mad, and later they, having

[1] *suddhaka*. *VA*. 1191 says the group of lighter offences, not those entailing a formal meeting of the Order.

[2] I.e. the rule for whatever offence it was, for as it was not an offence entailing a formal meeting of the Order, probation and *mānatta* would not enter into the penalty.

[3] *makkhadhamma*, hypocrisy. Perhaps it here means that he deceived the other monk.

become sane again, one conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing and, having granted him probation for as long as it was concealed, *mānatta* (discipline) should be imposed on both.

"Two monks come to have fallen into an offence entailing a formal meeting of the Order. As the Pātimokkha is being recited, these speak thus: 'Only now do we understand that the rule, as is said, is handed down in a clause, contained in a clause (and) comes up for recitation every half-month.'[1] In regard to that offence entailing a formal meeting of the Order they are of the opinion that it is an offence entailing a formal meeting of the Order. One conceals it, the other does not conceal it. Whoever conceals it should be made to confess an offence of wrong-doing, and having granted him probation for as long as it was concealed, *mānatta* (discipline) should be imposed on both. || 2 || **34** ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: many and not many and of one kind and of different kinds and of a like division and of a different division and separate and connected.[2] He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is doing probation he falls into several intervening offences entailing a formal meeting of the Order, many, not concealed. On account of the intervening offences, he asks the Order for sending back to the beginning. On account of the intervening offences the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand, (but) it imposes *mānatta* (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: not many and many and of one kind and of different kinds and of a like division and of a different division [**68**] and separate ones and

[1] See the "rule" in Pāc. 73 (*Vin.* iv. 144).
[2] As in CV. III. **33**. The details of the first pair, not many and many, are worked out in relation to "concealed, not concealed" at CV. III. **28**.

connected ones. He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. . . . On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes *mānatta* (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences. || 1 ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: not many . . . and connected ones. He asks the Order . . . While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: many, not concealed . . . many, concealed . . . many, concealed and not concealed . . . not many and many, not concealed. On account of the offences (fallen into) meantime, he asks the Order for sending back to the beginning. On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes *mānatta* (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, where a monk . . . and connected ones. He asks the Order for concurrent probation on account of these offences. The Order grants him concurrent probation on account of these offences. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: not many and many and concealed. On account of these offences (fallen into) meantime he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants him concurrent probation by rule, [**69**] it imposes *mānatta* (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, . . . and connected ones. On

account of these offences, he asks the Order for concurrent probation. On account of these offences, the Order grants him concurrent probation. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: not many and many and concealed and not concealed. On account of these offences (fallen into) meantime, he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand. It grants concurrent probation by rule, it imposes *mānatta* (discipline) not by rule, it rehabilitates him not by rule. Monks, that monk is not pure in regard to those offences. || 2 ||

Told are the Nine Cases where (a Monk on being sent back to) the Beginning is Not Pure. || **35** ||

"This is a case, monks, where a monk falls into several offences entailing a formal meeting of the Order: not many and many . . . and separate ones and connected ones. On account of these offences he asks the Order for concurrent probation. On account of these offences, the Order grants him concurrent probation. While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order: not many, not concealed. On account of these offences (fallen into) meantime he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand, it imposes *mānatta* (discipline) by rule, it rehabilitates him by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, . . . While he is under probation he meantime falls into several offences entailing a formal meeting of the Order: not many and concealed and not concealed . . . not many, concealed . . . On account of these offences (fallen into) meantime the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand, it grants concurrent probation not by rule, imposes *mānatta* (discipline) by rule, it rehabilitates

him by rule. Monks, that monk is not pure in regard to those offences. || 1 ||

"This is a case, monks, . . . While he is under probation he meantime falls into several offences entailing a formal meeting of the Order: not many, concealed. On account of these offences (fallen into) meantime he asks the Order for sending back to the beginning. On account of these offences (fallen into) meantime the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand. It grants him concurrent probation not by rule. [**70**] He, thinking: 'I am under probation', meantime falls into several offences entailing a formal meeting of the Order, not many, concealed. He, arrived at that stage, remembers among the earlier offences offences (fallen into) meantime, he remembers among the subsequent offences offences (fallen into) meantime. It occurs to him, 'Now, I have fallen into several offences entailing a formal meeting of the Order, not many and many . . . and separate ones and connected ones. On account of these offences I asked the Order for concurrent probation. On account of these offences the Order granted me concurrent probation. While I was under probation, I meantime fell into several offences entailing a formal meeting of the Order, not many, concealed. So on account of these offences (fallen into) meantime, I asked the Order for sending back to the beginning. On account of these offences (fallen into) meantime, the Order sent me back to the beginning by a (formal) act that was not legally valid, reversible, not fit to stand. It granted concurrent probation not by rule. Then I, thinking "I am under probation," meantime fell into several offences entailing a formal meeting of the Order, not many, concealed. Then I, arrived at this stage, remembered among the earlier offences offences fallen into meantime, I remembered among the subsequent offences offences fallen into meantime. Suppose that I, on account of those offences among the earlier offences, and on account of those offences among the subsequent offences, should ask the Order for sending back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand, for concurrent probation by rule, for *mānatta* (discipline) by rule, for rehabilitation by rule?' He asks the Order . . . The Order, on account of those offences among the earlier offences and on account of

those offences among the subsequent offences, sends him back to the beginning by a (formal) act that is legally valid, irreversible, fit to stand, it grants concurrent probation by rule, it imposes *mānatta* (discipline) by rule, it rehabilitates him by rule. Monks, that monk is pure in regard to those offences.

"This is a case, monks, . . . (*This case is identical with the preceding, but instead of* concealed *read* concealed and not concealed) . . . || 2 ||

"This is a case, monks . . . While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, many, not concealed, many, concealed . . . not many and many, not concealed. On account of the offences (fallen into) meantime [**71**] he asks the Order for sending back to the beginning. On account of the offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand. It imposes *mānatta* (discipline) by rule, rehabilitates by rule. Monks, that monk is not pure in regard to those offences.

"This is a case, monks, . . . While he is under probation, he meantime falls into several offences entailing a formal meeting of the Order, not many and many, and concealed . . . not many and many and concealed and not concealed . . . On account of these offences (fallen into) meantime, the Order sends him back to the beginning by a (formal) act that is not legally valid, reversible, not fit to stand, it grants him concurrent probation not by rule, it imposes *mānatta* (discipline) by rule, it rehabilitates him by rule. Monks, that monk is not pure in regard to those offences. || 3 ||

"This is a case, monks . . . (*The two cases given here are identical with those specified in* || 2 ||; *instead of* not many *read* many) . . . Monks, that monk is pure in regard to those offences." || 4 || **36** ||

Told is the Third Section: that on Accumulation (of Offences).

This is its key:

Not concealed, and one day, two days, three days, four days and five days, and for a fortnight, ten days[1]: the Great Sage speaks of an offence, /

[1] *dasānaṃ* should perhaps read *dasāha*, or *dasannaṃ*. The reference is probably to **21**. 1: ten offences concealed for ten days.

And slighter ones, leaving the Order, about 'not many',[1]
two monks there agree,
two are doubtful, are of the opinion that it is a mixed offence, /
They are of the opinion that it is a heavier offence when it is
a slighter one,[2]
likewise of the opinion that it is a slighter one.[3] /
One conceals, and then about backsliding,[4]
and confessing for one who was mad, (sending back) to the
beginning, he is pure.[5] /
The recitation[6] is for the maintenance of true *dhamma* among
the teachers of the Vibhajja doctrines,[7] and
who, dwellers in the Mahāvihāra,[8] illuminate Tambapaṇṇidīpa.[9] [**72**]

[1] Reading with Sinh. edn. *parimāṇāsa ca* instead of Oldenberg's *parimāṇa-mukhaṃ*, for *-mukhaṃ* is hard to account for.

[2] Reading with Sinh. edn. *suddhake garukadiṭṭhino*, and referring to the end of **34**. 1 where two monks think that they have fallen into a *Saṅghādisesa* offence when really it is a slighter one.

[3] Reading should probably be *suddhakadiṭṭhino* instead of *suddhadiṭṭhino* of Oldenberg's text, and *suddadiṭṭhi* of Sinh. edn.

[4] As Oldenberg suggests (*Vin*. ii. 312) the *pakkhamitena ca* should perhaps read *makkhadhammena* as in III. **34**. 2. The Sinh. edn. reads *pakkami tena ca*.

[5] Reading with Sinh. edn. *mūlāya paṭivisuddhako* (for *mūlāya paṭikassati* + *visuddhako*) instead of Oldenberg's *mūlā, pannarasa visuddhato*. On the other hand, there seem to be fifteen cases of sending back to the beginning made up of nine to which reference is made at the end of **35**, with six in **36**.

[6] *vācanā*.

[7] *vibhajjapadānaṃ*, which Oldenberg suggests (*Vin*. ii. 312) should read *vibhajjavādānaṃ*. Sinh. edn. reads *vibhajjavādānaṃ*.

[8] The great monastery at Anurādhapura, for many centuries the chief seat of Buddhism in Ceylon.

[9] Tambapaṇṇidīpa was a district in Ceylon, with Anurādhapura as its centre. According to *SA*. ii. 111, it was a hundred yojanas in extent, but *VbhA*. 444 says it was three hundred yojanas in extent. See also *VA*. i. 102 where Mahinda tells Tissa that although the *sāsana* is established in Tambapaṇṇidīpa, it will not take root until a boy, born in Tambapaṇṇidīpa of parents belonging there, goes forth there, learns the Vinaya there, and recites it there. Tambapaṇṇidīpa also came to be a name for the whole of the Island of Ceylon. It seems strange to insert references to Anurādhapura and Ceylon here, as though this were, even if not an ending, yet referring to the time when the *sāsana* had reached this Island.

THE LESSER DIVISION (CULLAVAGGA) IV

At one time the Awakened One, the Lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks carried out (formal) acts of censure and guidance and banishment and reconciliation and suspension against monks who were not present. Those who were modest monks looked down upon, criticised, spread it about, saying: " How can this group of six monks carry out (formal) acts of censure . . . and suspension against monks who are not present ? " Then these monks told this matter to the Lord. He said:

" Is it true, as is said, monks, that these monks carried out (formal) acts of censure . . . and suspension against monks who were not present ? "

" It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

" It is not fitting, monks, in these foolish men, it is not becoming, it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men carry out (formal) acts of censure . . . and suspension against monks who are not present ? It is not monks, for pleasing those who are not (yet) pleased . . ." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

" Monks, a (formal) act of censure or guidance or banishment or reconciliation or suspension should not be carried out against monks who are not present. Whoever should carry one out, there is an offence of wrong-doing. || 1 || **1** ||

"An individual who professes non-*dhamma* makes known to an individual who professes *dhamma*, disposes him favourably, makes him consider, makes him reconsider, teaches him, teaches him again, saying: ' This is *dhamma*, this is discipline, this is the Teacher's instruction, choose this, [**73**] approve of this.' If this legal question is settled thus, it is settled by what

is not rule, by what has the appearance of a verdict in the presence of.[1]

"An individual who professes non-*dhamma* makes known to several who profess *dhamma* . . . An individual who professes non-*dhamma* makes known to an Order which professes *dhamma* . . . Several who profess non-*dhamma* make known to an individual who professes *dhamma* . . . Several who profess non-*dhamma* make known to several who profess *dhamma* . . . Several who profess non-*dhamma* make known to an Order which professes *dhamma* . . . An Order which professes non-*dhamma* makes known to an individual who professes *dhamma* . . . An Order which professes non-*dhamma* makes known to several who profess *dhamma* . . . An Order which professes non-*dhamma* makes known to an Order which professes *dhamma*, disposes it favourably, makes it consider, makes it reconsider, teaches it, teaches it again, saying: 'This is *dhamma*, this is discipline, this is the Teacher's instruction, choose this, approve of this.' If this legal question is settled thus, it is settled by what is not rule, by what has the appearance of a verdict in the presence of."

Told are the Nine Cases of the Dark Faction. || 2 ||

"An individual who professes *dhamma* makes known to an individual who professes non-*dhamma* . . . An Order which professes *dhamma* makes known to an Order which professes non-*dhamma* . . . If this legal question is settled thus, it is settled by rule, by a verdict in the presence of."

Told are the Nine Cases of the Bright Faction. || 3 ||

At one time the Awakened One, the Lord, was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding-place.[2] At that time perfection had been realised by the venerable Dabba the Mallian seven years after his birth. All that should be attained by a disciple had been fully attained by him; for him there was nothing further to be done, no increase to (be added

[1] *sammukhāvinayapaṭirūpaka*. On *sammukhāvinaya*, see *Vin.* ii. 93 ff., and *B.D.* iii. 153, n. 2 for further references.

[2] From here to towards the end of || 9 || is almost word for word the same as *Vin.* iii. 158–163; translated at *B.D.* i. 271–281. I give the translation again in full here, but I have not repeated the notes, for which readers should refer to the earlier volume.

to) that which had been done. Then this reasoning arose in the mind of the venerable Dabba the Mallian as he was meditating in solitude:[1] " Perfection was realised by me seven years after my birth. All that should be attained by a disciple has been fully attained by me; for me there is nothing further to be done, no increase to (be added to) that which has been done. Now, what service could I render the Order?" Then it occurred to the venerable Dabba the Mallian: " Suppose that I were to [**74**] assign lodgings to the Order and issue meals?" || 1 ||

Then the venerable Dabba the Mallian, emerging from his meditation in the evening, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting at a respectful distance, the venerable Dabba the Mallian spoke thus to the Lord: " Now, Lord, as I was meditating in solitude, this reasoning arose in my mind: '. . . What service could I render the Order?' Then, Lord, it occurred to me: 'Suppose I were to assign lodgings to the Order and issue the meals?' I want, Lord, to assign lodgings to the Order and issue meals."

" It is good, it is good, Dabba. Well then, do you, Dabba, assign lodgings to the Order and issue meals."

" Very well, Lord," the venerable Dabba the Mallian answered the Lord in assent. || 2 ||

Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: " Well then, monks, let the Order agree upon Dabba the Mallian as assigner of lodgings and issuer of meals. And thus, monks, should he be agreed upon: First, Dabba should be asked; having asked him, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may agree upon the venerable Dabba the Mallian as assigner of lodgings and issuer of meals. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the venerable Dabba the Mallian as assigner of lodgings and issuer of meals. If the agreement upon the venerable Dabba the Mallian as assigner of lodgings and issuer of meals

[1] The story is given in brief outline at *ThagA*. i. 44.

is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The venerable Dabba the Mallian is agreed upon by the Order as assigner of lodgings and issuer of meals. It is pleasing to the Order, therefore it is silent. Thus do I understand this.'" || 3 ||

And the venerable Dabba the Mallian, (thus) agreed upon, assigned lodgings in the same place for those monks who belonged to the same company. For those monks who knew the Suttantas he assigned lodgings in the same place, thinking: "These will be able to chant over the Suttantas to one another." For those monks who were expert in discipline he assigned lodgings in the same place, thinking: "They will decide upon discipline together." For those monks who were talkers on *dhamma* he assigned lodgings in the same place, thinking: "They will discuss *dhamma* with one another." For those monks who were musers he assigned lodgings in the same place, thinking: "They will not disturb one another." [**75**] For those monks who were talkers on inferior matters and who were athletic he assigned lodgings at the same place, thinking: "These reverend ones will live according to their pleasure." For those monks who came in late at night, he, having attained the condition of heat, assigned lodgings by this light. So much so, that the monks came in late at night on purpose, thinking: "We will see a wonder of the psychic potency of the venerable Dabba the Mallian." And these, having approached the venerable Dabba the Mallian, spoke thus: "Reverend Dabba, assign us lodgings." The venerable Dabba the Mallian spoke thus to them; "Where do your reverences desire them? Where shall I assign them?" These (monks) would quote a distant place on purpose, saying:

"Reverend Dabba, assign us lodgings on the Vultures' Peak; your reverence, assign us lodgings on the Robber's Cliff; your reverence, assign us lodgings on the slopes of Isigili Hill on the Black Rock; your reverence, assign us lodgings on the slopes of Vebhāra at Sattapaṇṇi Cave; your reverence, assign us lodgings in Sītā's Wood on the slopes of the Snake Pool; your reverence, assign us lodgings at the Gomaṭa Glen; your reverence, assign us lodgings at the Tinduka Glen; your reverence, assign us lodgings at the Tapodā Glen; your reverence, assign us lodgings at the Tapodā Park; your reverence,

assign us lodgings at Jīvaka's Mango Grove; your reverence, assign us lodgings at Maddakucchi in the deer-park."

The venerable Dabba the Mullian, having attained the condition of heat, went in front of these (monks) with his finger glowing, and they by this light went behind the venerable Dabba the Mallian. The venerable Dabba the Mallian assigned them lodgings thus: "This is the couch, this the chair, this the mattress, this the squatting mat, this a privy, that a privy, this the drinking water, this the water for washing, this the staff, this is (the form of) the Order's agreement, this is the time it should be entered upon, this the time it should be departed from." The venerable Dabba the Mallian, having assigned lodgings to these, went back again to the Bamboo Grove. || 4 ||

Now at that time monks who were the followers of Mettiya and Bhummajaka were newly ordained and of little merit; they obtained whatever inferior lodgings belonged to the Order and inferior meals. At that time people in Rājagaha [76] wanted to give the monks who were elders almsfood[1] having a specially good seasoning, and ghee and oil and dainties. But to the monks who were followers of Mettiya and Bhummajaka they gave sufficient ordinary food, broken rice accompanied by sour gruel.[2] These, on returning from alms-gathering after their meal, asked the monks who were elders: "What did *you*, your reverences, get at the refectory? What did *you*?"

Some elders spoke thus: "There was ghee for us, your reverences, there was oil for us, there were dainties for us."

But the monks who were followers of Mettiya and Bhummajaka spoke thus: "There was nothing for us, your reverences, except sufficient ordinary food, broken rice accompanied by sour gruel." || 5 ||

Now at that time a householder who had nice food gave the Order in continuous food supply meals consisting of four ingredients.[3] He, with his wife and children, attended and served in the refectory. They offered boiled rice to some (monks),

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[1] Almsfood, *piṇḍapāta*, is omitted at *Vin.* ii. 77 above, but occurs at *Vin.* iii. 160.

[2] At *A.* i. 145 called food given to servants.

[3] "A meal for four monks" at *B.D.* i. 276 should be corrected to the above rendering.

they offered curry to others, they offered oil to others, they offered dainties to others. Now at that time a meal given by the householder who had nice food was apportioned for the following day to the monks who were followers of Mettiya and Bhummajaka. Then the householder who had nice food went to the monastery on some business or other and approached the venerable Dabba the Mallian; having approached, having greeted the venerable Dabba the Mallian, he sat down at a respectful distance. As the householder who had nice food was sitting down at a respectful distance, the venerable Dabba the Mallian delighted, rejoiced, roused, gladdened him with talk on *dhamma*. Then when the householder who had nice food had been delighted . . . gladdened by the venerable Dabba the Mallian with talk on *dhamma*, he spoke thus to the venerable Dabba the Mallian: "For whom, honoured sir, is the meal apportioned for tomorrow in my house?'

"Householder, the meal apportioned in your house for to-morrow is for monks who are followers of Mettiya and Bhummajaka."

Then the householder who had nice food was sorry and said: "Why should these depraved monks enjoy themselves in my house?" And having gone to his house he enjoined a slave-woman, saying: "Having prepared a seat in the porch for those who come to eat to-morrow, serve them with broken rice accompanied by sour gruel."

"Very well, master," the woman-slave answered to the householder who had nice food, in assent. || 6 ||

Then the monks who were followers of Mettiya and Bhummajaka said to one another: "Yesterday, your reverences, a meal was apportioned to us by the householder who has nice food. To-morrow the householder who has nice food attending with his wife and children, will serve us. They will offer boiled rice to some, they will offer curry to others, [77] they will offer oil to others, they will offer dainties to others." These, because of their happiness, did not sleep that night as much as expected.

Then the monks who were followers of Mettiya and Bhummajaka, dressing in the morning and taking their bowls and robes, approached the dwelling of the householder who had nice food. That woman-slave saw the monks who were

followers of Mettiya and Bhummajaka coming from afar; seeing them, having prepared a seat in the porch, she said to the monks who were followers of Mettiya and Bhummajaka: "Sit down, honoured sirs." Then it occurred to the monks who were followers of Mettiya and Bhummajaka: "But undoubtedly the food will not be ready as we are made to sit in the porch." Then the woman-slave came up with the broken rice accompanied by sour gruel. "Eat, honoured sirs," she said.

"But, sister, we are those who enjoy a continuous supply of food."

"I know that the masters enjoy a continuous supply of food. But only yesterday I was enjoined by the householder: 'Having prepared a seat in the porch for those who come for a meal to-morrow, serve them with broken rice accompanied by sour gruel.' Eat, honoured sirs," she said.

Then the monks who were followers of Mettiya and Bhummajaka thought: "Yesterday, your reverences, the householder who has nice food went to Dabba the Mallian in the monastery. Doubtless, Dabba the Mallian has set the householder at variance with us." These (monks), on account of their distress, did not eat as much as expected.

Then the monks who were followers of Mettiya and Bhummajaka, returning from alms-gathering after the meal, having arrived at the monastery, having put away their bowls and robes, sat down outside the gateway of the monastery, squatting against their outer cloaks, silent, abashed, their shoulders bent, their heads lowered, brooding, speechless. ||7||

Then the nun Mettiyā approached the monks who were followers of Mettiya and Bhummajaka; having approached, she spoke thus to the monks who were followers of Mettiya and Bhummajaka: "I salute you, masters." When she had spoken thus, the monks who were followers of Mettiya and Bhummajaka did not respond. A second time . . . A third time the monks who were followers of Mettiya and Bhummajaka did not respond.

"Do I offend against the masters? Why do the masters not respond to me?" she said.

"It is because you, sister, neglected us when we were being got into difficulties by Dabba the Mallian."

"What can I do, masters?" she said.

"If you would like, sister, this very day you could make the Lord expel Dabba the Mallian."

"What can I do, masters? How am I able to do that?"

"You come, sister, approach the Lord; having approached, say to the Lord: [**78**] 'Now, Lord, it is not proper, it is not becoming that this quarter which should be without fear, secure, without danger, is the very quarter which is full of fear, insecure, full of danger. Where there was a calm, now there is a gale. It seems the very water is blazing. I have been assaulted by master Dabba the Mallian.'"

"Very well, masters," and the nun Mettiyā having answered the monks who were followers of Mettiya and Bhummajaka in assent, approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the nun Mettiyā spoke thus to the Lord: "Now, Lord, it is not proper . . . I have been assaulted by master Dabba the Mallian." || 8 ||

Then the Lord, on this occasion, in this connection, having had the Order of monks convened, questioned the venerable Dabba the Mallian, saying:

"Do you, Dabba, remember doing as this nun says?"

"Lord, the Lord knows in regard to me." And a second time . . . And a third time . . . "Lord, the Lord knows in regard to me."

"Dabba, the Dabbas do not give evasive answers like that.[1] If what was done was done by you, say so; if it was not done (by you), say it was not."

"Since I, Lord, was born, I cannot call to mind ever indulging in sexual intercourse even in a dream, much less so when I was awake."

Then the Lord addressed the monks, saying: "Well then, monks, expel the nun Mettiyā, and take these monks to task." Having spoken thus, the Lord, rising from his seat, entered a dwelling-place. Then these monks expelled the nun Mettiyā. Then the monks who were followers of Mettiya and Bhummajaka spoke thus to these monks: "Your reverences, do not expel the nun Mettiyā; in no way has she offended; she was

[1] Quoted *ThagA*. I. 45, which explains *dabbo* as *drabyo*, *bhabbo* (with a number of *v. ll.*).

urged on by us because we were angry, displeased and wanted him out of the way."

"But are not you, your reverences, defaming the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit ?"[1]

"Yes, your reverences." Those who were modest monks looked down upon, criticised, spread it about, saying : "How can these monks who are followers of Mettiya and Bhummajaka defame the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit ?" Then these monks told this matter to the Lord. He said :

"Is it true, as is said, monks, that the monks who are followers of Mettiya and Bhummajaka defamed Dabba the Mallian with an unfounded charge of falling away from moral habit ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying : ‖ 9 ‖

"Well then, monks, let the Order give a verdict of innocence[2] to Dabba the Mallian who has remembered fully.[3] And thus, [79] monks, should it be given : Monks, Dabba the Mallian, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it : 'Honoured sirs, these monks, followers of Mettiya and Bhummajaka, defamed me with an unfounded charge of falling away from moral habit. But I, honoured sirs, having remembered fully, ask the Order for a verdict of innocence.' And a second time it should be asked for . . . And a third time it should be asked for : 'Honoured sirs, these monks who are followers of Mettiya and Bhummajaka defamed me with an unfounded charge of falling away from moral habit. So I, honoured sirs, having remembered fully, for a third time ask the Order for a verdict of innocence.' The Order should be informed by an experienced, competent monk, saying : 'Honoured sirs, let the Order listen

[1] At Sangh. VIII. 1. 9 he is defamed with an unfounded charge involving defeat. The two versions proceed differently after the end of this paragraph.
[2] *sativinaya*. See *B.D.* iii. 153, n. 3.
[3] See *Vin. Texts* iii. 16, n. 1 on *sativepullapatta*. This means arrived at (or attained to) fulness of memory—thus one whose conscience is quite clean, as at *Vin. Texts* iii. 16. *Cf.* below, IV. 27.

to me. These monks who are followers of Mettiya and Bhummajaka defamed the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit. The venerable Dabba the Mallian, having remembered fully, is asking the Order for a verdict of innocence. If it seems right to the Order, the Order may give the venerable Dabba the Mallian, who has remembered fully, a verdict of innocence. This is the motion. Honoured sirs, let the Order listen to me. These monks who are followers of Mettiya and Bhummajaka . . . is asking the Order for a verdict of innocence. The Order is giving the venerable Dabba the Mallian, who has remembered fully, a verdict of innocence. If the giving of a verdict of innocence to the venerable Dabba the Mallian, who has remembered fully, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter . . . A verdict of innocence is given by the Order to the venerable Dabba the Mallian, who has remembered fully. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 10 ||

"Monks, there are these five legally valid properties in giving a verdict of innocence: if the monk is pure and without offences; and if they reproach him; and if he asks; if the Order gives him a verdict of innocence; if it is by rule, the assembly being complete. These, monks, are the five legally valid properties in giving a verdict of innocence." || 11 || **4** ||

Now at that time the monk Gagga[1] was mad, out of his mind,[2] and while he was mad, out of his mind he perpetrated much and spoke in a way[3] that was not worthy of a recluse. Monks reproved the monk Gagga because of offences done (by him) while he was mad, out of his mind, saying: "Does the venerable one remember having fallen into an offence like this?" He spoke thus: "I, [80] your reverences, was mad, out of my mind; while I was mad, out of my mind, much was

[1] Typifying a mad monk, also at *Vin.* i. 123.
[2] *cittavipariyāsakata*; *cf.* *cetaso vipariyāsa* at *M.* ii. 248; *vipariyādikata citta* at *Thag.* 184, and *vipariyattha citta* at *Jā.* v. 372. For this whole passage *cf.* *M.* ii. 248.
[3] *bhāsitaparikanta*. See *PED.*, under *parikanta*. It says this passage is evidently faulty.

perpetrated and spoken by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane."[1] Although being spoken to thus by him, they still reproved him, saying: "Does the venerable one remember having fallen into an offence like this?" Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks reprove the monk Gagga because of offences done (by him) when he was mad, out of his mind, saying: 'Does the venerable one remember having fallen into an offence like this?' and he spoke thus: 'I, your reverences, was mad, out of my mind; while I was mad, out of my mind, much was perpetrated and spoken by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane.' And although being spoken to by him thus, they still reproved him, saying: 'Does the venerable one remember having fallen into an offence like this?'" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order give a verdict of past insanity[2] to the monk Gagga who is no longer insane. || 1 ||

"And thus, monks, should it be given: Monks, that monk Gagga, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having raised his joined palms in salutation, should speak thus to it: 'I, honoured sirs, was mad, out of my mind; while I was mad, out of my mind, I perpetrated much and spoke in a way that was not worthy of a recluse. Monks reproved me because of offences done (by me) while I was mad, out of my mind, saying: "Does the venerable one remember having fallen into an offence like this?" So I spoke thus: "I, your reverences, was mad, out of my mind. While I was mad, out of my mind, much was perpetrated and spoken (by me) that was not worthy of a recluse. I do not remember that. That was done by me while I was insane." And even although they were spoken to thus by me, they still reproved me, saying: "Does

[1] *mūḷha*, astray, erring.
[2] *amūḷhavinaya*. *Cf. Vin.* iv. 207 (*B.D.* iii. 153, n. 4).

the venerable one remember having fallen into an offence like this ?" So I, honoured sirs, no longer insane, am asking the Order for a verdict of past insanity,' And a second time it should be asked for . . . And a third time it should be asked for, saying: 'I, honoured sirs, was mad . . . even a third time am I asking the Order for a verdict of past insanity.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Gagga was mad, out of his mind. While he was mad, out of his mind, much was perpetrated and spoken (by him) that was not worthy of a recluse. Monks reproved the monk Gagga for offences done (by him) while he was mad, out of his mind, saying: "Does the venerable one remember . . . ?" He spoke thus: "I, honoured sirs, [81] do not remember . . . This was done by me while I was insane." Even on being spoken to by him thus, they still reproved him, saying: "Does the venerable one remember having fallen into an offence like thus ?" He, no longer insane, is asking the Order for a verdict of past insanity. If it seems right to the Order, the Order may give the monk Gagga, who is no longer insane, a verdict of past insanity. This is the motion. Honoured sirs, let the Order listen to me. This monk Gagga . . . is asking the Order for a verdict of past insanity. If the giving of a verdict of past insanity to the monk Gagga who is no longer insane is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak . . . And a third time I speak forth this matter. A verdict of past insanity is given by the Order to the monk Gagga who is no longer insane. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' || 2 || **5** ||

"Monks, there are these three not legally valid properties in giving a verdict of past insanity, three that are legally valid. What are the three properties that are not legally valid in giving a verdict of past insanity? This is a case, monks, where a monk has fallen into an offence. The Order or several (monks) or one individual reproves him for it, saying: 'Does the venerable one remember having fallen into an offence like this?' If he, although remembering, speaks thus: 'I do not, your reverences, remember having fallen into an offence like

that,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is not legally valid.

"This is a case, monks, where a monk has fallen into an offence . . . 'Does the venerable one remember having fallen into an offence like this?' If he, although remembering, speaks thus: 'I, your reverences, remember it as though from a dream,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is not legally valid.

"This is a case, monks, where a monk has fallen into an offence . . . 'Does the venerable one remember having fallen into an offence like this?' If he, although not mad, pretends to be mad, saying: 'I act thus, do you also act thus, this is allowable for me, and it is also allowable for you,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is not legally valid. These three properties in giving a verdict of past insanity are not legally valid. || 1 ||

"What are the three properties in giving a verdict of past insanity that are legally valid? This is a case, monks, where a monk is mad, out of his mind. While he is mad, out of his mind, he perpetrates much and speaks in a way that is not worthy of a recluse. An Order or several (monks) or one individual reproves him for it, saying: 'Does the venerable one remember having fallen into an offence like this?' If he, not remembering, speaks thus: 'I do not, your reverences, remember having fallen into an offence like that,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid.

"This is a case, monks, where a monk is mad, [**82**] . . . 'Does the venerable one remember having fallen into an offence like this?' If he, not remembering, speaks thus: 'I, your reverences, remember as though from a dream,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally valid.

"This is a case, monks, where a monk is mad . . . 'Does the venerable one remembers having fallen into an offence like this?' If he is mad and pretends to be mad and says, 'I act thus, do you also act thus, this is allowable for me, it is also allowable for you,' and if the Order gives him a verdict of past insanity, the giving of the verdict of past insanity is legally

valid. These three properties in giving a verdict of past insanity are legally valid." ‖ 2 ‖ 6 ‖

Now at that time the group of six monks carried out (formal) acts of censure and guidance and banishment and reconciliation and suspension against monks without their acknowledgment.[1] Those who were modest monks . . . spread it about, saying: "How can this group of six monks carry out (formal) acts of censure and . . . suspension against monks without their acknowledgment?" Then these monks told this matter to the Lord. He said: "Is it true as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a (formal) act of censure or of guidance or of banishment or of reconciliation or of suspension should not be carried out against a monk without his acknowledgment. Whoever should (so) carry (one) out, there is an offence of wrong-doing. ‖ 7 ‖

"Monks, the carrying out (of a formal act) on the acknowledgment of (a monk) is not legally valid thus, it is legally valid thus. And how, monks, is the carrying out on the acknowledgment not legally valid? A monk comes to have fallen into an offence involving defeat. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one has fallen into an offence involving defeat.' If he speaks thus: 'I have not, your reverences, fallen into an offence involving defeat, I have fallen into an offence entailing a formal meeting of the Order,' and if the Order has him dealt with for an offence entailing a formal meeting of the Order, the carrying out on the acknowledgment is not legally valid.

"A monk comes to have fallen into an offence involving defeat . . . If he speaks thus: 'I have not, your reverences, fallen into an offence involving defeat, I have fallen into a grave offence, into an offence involving expiation, into an

[1] I.e. of their offence: *apaṭiññāya*. *Cf. paṭiññāya kāretabbaṃ* at *Vin.* iv. 207 (*B.D.* iii. 153, n. 5).

offence which ought to be confessed, into an offence of wrong-doing, into an offence of wrong speech,' and if the Order has him dealt with for an offence of wrong speech, the carrying out on the acknowledgment is not legally valid.

"A monk comes to have fallen into an offence entailing a formal meeting of the Order . . . into a grave offence, into an offence involving expiation, into an offence which ought to be confessed, into an offence of wrong-doing, into an offence of wrong speech. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one [**83**] has fallen into an offence of wrong speech.' If he speaks thus: 'I have not, your reverences, fallen into an offence of wrong speech, I have fallen into an offence involving defeat,' and if the Order has him dealt with for an offence involving defeat, the carrying out on the acknowledgment is not legally valid.

"A monk comes to have fallen into an offence of wrong speech . . . If he speaks thus: 'I have not, your reverences, fallen into an offence of wrong speech, I have fallen into a grave offence, into an offence entailing a formal meeting of the Order . . . into an offence involving expiation, into an offence which ought to be confessed, into an offence of wrong-doing,' and if the Order has him dealt with for an offence of wrong-doing, the carrying out on the acknowledgment is not legally valid. || 1 ||

"And how, monks, is the carrying out on the acknowledgment legally valid? A monk comes to have fallen into an offence involving defeat. The Order or several (monks) or one individual reproves him for it, saying: 'The venerable one has fallen into an offence involving defeat.' If he speaks thus: 'Yes, your reverences, I have fallen into an offence involving defeat,' and if the Order has him dealt with for an offence involving defeat, the carrying out on the acknowledgment is legally valid.

"A monk comes to have fallen into an offence entailing a formal meeting of the Order . . . into a grave offence . . . into an offence of wrong speech . . . If he speaks thus: 'Yes, your reverences, I have fallen into an offence of wrong speech,' and if the Order has him dealt with for an offence of wrong speech, the carrying out on the acknowledgment is legally valid." || 2 || **8** ||

Now at that time monks were striving, quarrelling, disputing in the midst of an Order, they were wounding one another with the weapons of the tongue; they were unable to settle that legal question. They told this matter to the Lord. He said: "I allow you monks, to settle this kind of legal question by the decision of the majority.'[1] A monk possessed of five qualities should be agreed upon as distributor of (voting) tickets[2]: one who would not follow a wrong course through favouritism, who would not follow a wrong course through hatred . . . through stupidity . . . through fear, who would know what is taken and what is not.[3] And thus, monks, should he be agreed upon: First a monk should be asked. Having asked him, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon the monk So-and-so as distributor of (voting) tickets. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk So-and-so as distributor of (voting) tickets. If the agreement upon the monk So-and-so as distributor of (voting) tickets is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so is agreed upon by the Order as distributor of (voting) tickets. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' || 9 || [84]

"Monks, there are ten distributions of (voting) tickets that are not legally valid, ten that are legally valid. What are the ten distributions of (voting) tickets that are not legally valid? When the legal question is only trifling, and when it has not gone its course,[4] and when it is not remembered or caused to be remembered,[5] and when he knows that those who profess non-*dhamma* are more (in number), when he even thinks that those who profess non-*dhamma* may be more (in number), if

[1] *yebhuyyasikā*. See *Vin.* iv. 207 (*B.D.* iii. 153, n. 6). "As long as the majority are speakers of *dhamma*," *VA.* 1192.
[2] *salākagāhāpaka*. *Cf.* below, IV. **14.** 24.
[3] Referring to the voting tickets.
[4] *gatigata*. See *Vin. Texts* iii. 26. *VA.* 1192 says, if it has not gone to two or three residences, or has not been detailed, *avinicchita*, here and there two or three times.
[5] *VA.* 1192 says: "two or three times it is not remembered by these monks themselves, or caused to be remembered by others."

he knows that the Order will be divided, if he even thinks that the Order may be divided, if they take (the tickets) not by rule,[1] if they take them in an incomplete assembly, and if they take them not according to their views.[2] These ten distributions of (voting) tickets are not legally valid. || 1 ||

"What are the ten distributions of (voting) tickets that are legally valid? When the legal question is not merely trifling, and when it has gone its course, and when it is remembered and caused to be remembered, and when he knows that those who profess *dhamma* are more (in number), when he even thinks that those who profess *dhamma* may be more (in number), when he knows that the Order will not be divided, when he even thinks that the Order will not be divided, when they take (the tickets) by rule, when they take them in a complete assembly, and when they take them according to their views. These ten distributions of (voting) tickets are legally valid." || 2 || **10** ||

Now at that time the monk Uvāḷa, on being examined for offences in the midst of the Order, having denied,[3] acknowledged, having acknowledged, denied, he shelved the question by (asking) another, he told a conscious lie. Those who were modest monks . . . spread it about, saying: "How can this monk Uvāḷa, on being examined . . . tell a conscious lie?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order carry out a (formal) act for the decision for specific depravity[4] against the monk Uvāḷa. || 1 ||

And thus, monks, should it be carried out: First, the monk Uvāḷa should be reproved, having reproved him, he should be made to remember, having made him remember, he should be made to confess[5] the offence, having made him confess the offence, the Order should be informed by an experienced,

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[1] They each take two tickets, saying: "Thus we, speakers of what is not *dhamma*, will become the majority," *VA*. 1193.

[2] Changing their views simply so as to be on the side of the majority.

[3] As at *Vin*. iv. 1; see *B.D.* ii. 164.

[4] *tassapāpiyyasikā*. See *B.D.* iii. 154, n. 1; *M*. ii. 249.

[5] *ropeti*.

competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk Uvāḷa, on being examined for offences in the midst of the Order, having denied, acknowledged . . . he told a conscious lie. If it seems right to the Order, the Order may carry out a (formal) act for the decision for specific depravity against the monk Uvāḷa. This is the motion. Honoured sirs, let the Order listen to me. This monk Uvāḷa. . . told a conscious lie. The Order is carrying out a (formal) act for the decision for specific depravity against the monk Uvāḷa. If the carrying out of a (formal) act for the decision for specific depravity against the monk Uvāḷa is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak . . . And a third time I speak forth this matter . . . A (formal) act for the decision for specific depravity is carried out by the Order against the monk Uvāḷa. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' || 2 || **11** || [85]

"Monks, these five grounds for a (formal) act for specific depravity are legally valid: if he becomes impure, and if he is unconscientious, and if he is fault-finding,[1] if an Order carries out a (formal) act for specific depravity against him, if it is by rule and in a complete assembly. These five grounds, monks, for a (formal) act for specific depravity are legally valid. || 1 ||

"Monks, if a (formal) act for specific depravity is possessed of three qualities it comes to be a (formal) act not by rule, a (formal) act not by discipline, and one that is hard to settle: if it is carried out not in the presence of, if it is carried out without interrogation, if it is carried out not with the acknowledgment . . .[2] if it is carried out not by rule, if it is carried out in an incomplete assembly. Monks, if a (formal) act for specific depravity is possessed of these three qualities, it comes to be a (formal) act not by rule, a (formal) act not by discipline, and one that is hard to settle.

"Monks, if a (formal) act for specific depravity is possessed of three qualities it come to be a (formal) act by rule and a

[1] *sânuvāda, cf. anuvāda* at *Vin.* ii. 5. Bu. glosses by *sa-upavāda.*
[2] As at CV. I. **2.** 1.

(formal) act by discipline, and one that is easily settled: if it is carried out in the presence of, if it is carried out on the interrogation, if it is carried out with the acknowledgment . . .[1] if it is carried out by rule, if it is carried out in a complete assembly. Monks, if a (formal) act for specific depravity is possessed of these three qualities, it comes to be a (formal) act by rule, a (formal) act by discipline, and one that is easily settled. || 2 ||

"Monks, if a monk is possessed of three qualities,[2] the Order, if it desires, may carry out a (formal) act for specific depravity against him: if he is a maker of strife, if he is a maker of quarrels, if he is a maker of disputes, if he is a maker of contention, if he is a maker of legal questions in the Order; if he is ignorant, inexperienced, full of offences, not rid of them; if he lives in association with householders in unbecoming association with householders. Monks, if a monk is possessed of these three qualities, the Order, if it desires, may carry out a (formal) act for specific depravity against him. || 3 ||

"A monk against whom a (formal) act for specific depravity[3] has been carried out should conduct himself properly. This is proper conduct in this case: he should not ordain, he should not give guidance, a novice should not attend him, he should not consent to the agreement to exhort nuns, even if he is agreed upon he should not exhort nuns . . . he should not quarrel with monks." || 4 ||

Then the Order carried out a (formal) act for specific depravity against the monk Uvāḷa. || 5 || **12** ||

Now at that time, while monks were striving, quarrelling, disputing, much was perpetrated and spoken that was not worthy of a recluse.[4] Then it occurred to these monks: "While we were striving . . . not worthy of a recluse. If we should deal with one another for these offences, it might even be that that legal question would conduce to harshness, to trouble, to schism. Now, [**86**] what line of conduct should be followed by us?" They told this matter to the Lord. He said:

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[1] As at CV. I. **3**. 1.
[2] As at CV. I. **4**.
[3] As for an act of banishment carried out against a monk, at CV. I. **5**.
[4] As at CV. IV. **5**. 1.

"This is a case, monks, where while monks were striving . . . much was perpetrated and spoken that was not worthy of a recluse. Then it occurred to these monks: 'While we were striving . . . it might even be that that legal question would conduce to harshness, to trouble, to schism.' I allow, monks, a legal question such as this to be settled by the covering up (as) with grass.[1] || 1 ||

"And thus, monks, should it be settled: One and all should gather together in the same place; having gathered together, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. While we were striving . . . " . . . . it might even be that this legal question would conduce to harshness, to trouble, to schism." If it seems right to the Order, the Order may settle this legal question by the covering up (as) with grass, unless it is a heavy sin,[2] unless it is connected with the laity.'[3] The one side[4] should be informed by an experienced, competent monk from among the monks siding in with the one (side): 'Let the venerable ones listen to me. While we were striving . . . not worthy of a recluse . . . to schism. If it is pleasing to the venerable ones, I would confess whatever is the offence of the venerable ones as well as whatever is my own offence both for the sake of the venerable ones and for my own sake, unless it is a heavy sin, unless it is connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order.' Afterwards, the other side should be informed by an experienced, competent monk from among the monks siding in with the other (side): 'Let the venerable ones listen to me. While we were striving . . . a covering up (as with) grass in the midst of the Order.' || 2 ||

"The Order should be informed by an experienced compettent monk siding in with the one (side): 'Honoured sirs, let the Order listen to me. While we were striving . . . not worthy of a recluse . . . to schism. If it seems right to the Order, I would confess whatever is the offence of the venerable

[1] *tiṇavatthāraka.* As at *Vin.* iv. 207, *M.* ii. 250. See *B.D.* iii. 154.
[2] *thūlavajja, VA.* 1194, explaining as Pārājika and Saṅghādisesa.
[3] *VA.* says: unless it is an offence where he reviles and despises householders by means of a low thing; see under "insulting speech" at *Vin.* iv. 6 (*B.D.* ii. 173 ff.); also above, p. 25.
[4] *saka pakkha,* one's own side.

ones as well as whatever is my own offence, both for the sake of the venerable ones and for my own sake, unless it is a heavy sin, unless it is connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order. This is the motion. Honoured sirs, let the Order listen to me. While we were striving . . . not worthy of recluse . . . to schism. I am confessing whatever is the offence of these venerable ones and whatever is my own offence . . . unless it is a heavy sin, unless it is connected with the laity, (so as to obtain) a covering up (as with) grass in the midst of the Order. If the confession of these offences of ours, unless they are heavy sins, unless they are connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. These offences of ours are confessed (by me), except heavy sins, except those connected with the laity, (so as to obtain) a covering up (as) with grass in the midst of the Order. [**87**] It is pleasing to the Order, therefore it is silent. Thus do I understand this.'

"Afterwards the Order should be informed by an experienced, competent monk from among the monks siding in with the other (side): 'Honoured sirs, let the Order listen to me. While we were striving . . . Thus do I understand this.' || 3 ||

"And thus, monks, do these offences come to be removed from these monks,[1] except for a heavy sin, except for what is connected with the laity, except for (those who make) an open statement of their views,[2] except for those who are not there."[3] || 4 || **13** ||

Now at that time monks disputed with monks and nuns disputed with monks and the monk Channa, intruding into the nuns' (quarters), disputed together with the monks and was

[1] *te bhikkhū tāhi āpattīhi vuṭṭhitā honti*, lit. "these monks are risen up (or, removed) from these offences."

[2] *diṭṭhāvikamma*. *VA*. 1194 says "those who say, 'It is not pleasing to me' and explain their views to one another, or, having fallen into an offence together with these who have not come there, or who have come and given (someone's) leave for being absent while sitting down in cells and so on—these have not risen from those offences. Therefore it is said: except for (those who make) an open statement of their views, except for those who are not there."

[3] *ṭhapetvā ye na tattha honti*. See previous note.

prejudiced on the side of the nuns. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk Channa, intruding into the nuns' (quarters), dispute together with monks and be prejudiced on the side of the nuns?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, . . . ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying: || 1 ||

"Monks, there are these four kinds of legal questions: legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of offences, legal questions arising out of obligations.[1]

"What is here a legal question arising out of disputes? This is a case, monks, where monks dispute, saying[2]: 'It is *dhamma*' or 'It is not *dhamma*' or 'It is discipline' or 'It is not discipline' or 'It is spoken, uttered by the Truth-finder', or 'It is not spoken, not uttered by the Truth-finder' or 'It is practised by the Truth-finder' or 'It is not practised by the Truth-finder' or 'It is laid down by the Truth-finder' or 'It is not laid down by the Truth-finder' or 'It is an offence' or 'It is not an offence' or 'It is a slight offence' or 'It is a serious offence' or 'It is an offence that can be done away with' or 'It is an offence that cannot be done away with' or 'It is a bad offence' or 'It is not a bad offence.' Whatever here is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness[3] is 'quarrel[4]', this is called a legal question arising from disputes.

"What is here a legal question arising from censure? In this case, monks, monks censure a monk for falling away from moral habit or for falling away from good habits or for falling away from right view or for falling away from a right mode of livelihood. Whatever here is censure, fault-finding, talking to, scolding, bickering, inciting, instigating, this is called a legal question arising from censure.

"What is here a legal question arising from offences? Both

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[1] As at *Vin.* iii. 164.
[2] *Cf.* the following with *Vin.* i. 354.
[3] *vipaccatāya vohāro.* *VA.* 1194 says "the common appellation is due to mental uneasiness, *cittadukkha.* The meaning is harsh speech."
[4] *medhaka.*

the five classes of offences[1] (yield) legal questions arising from offences, and the seven classes of offences[2] (yield) legal questions arising from offences. This is called [88] a legal question arising from offences.

"What is here a legal question arising from obligations? Whatever is an Order's business and ought to be done (by it): a (formal) act for which leave ought to be asked,[3] a (formal) act at which a motion is put, a (formal) act at which a motion is put and followed by one resolution, a (formal) act at which a motion is put and followed by a resolution made three times.[4] This is called a legal question arising from obligations. || 2 ||

"What is the source of a legal question arising from disputes? Six sources of dispute are the source of a legal question arising from disputes: there are three unskilled sources which are the source of a legal question arising from disputes as well as three skilled sources which are the source of legal questions arising from disputes.

"Which are the six sources of dispute which are the source of a legal question arising from disputes? In this case, a monk becomes angry and bears ill-will.[5] Monks, whatever monk becomes angry and bears ill-will, he lives without deference, disrespectful towards the Teacher, and he lives without deference, disrespectful towards *dhamma*, and he lives without deference, disrespectful towards the Order, and he does not complete the training. Monks, whatever monk lives without deference, disrespectful towards the Teacher, *dhamma*, and the Order and does not complete the training, he causes dispute in an Order, and that dispute comes to be for the harm of the many-folk, for the lack of ease of the many-folk, for the lack of the goal for the many-folk, for the harm and dissatisfaction

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[1] That is to say, those of Defeat, those entailing a Formal Meeting of the Order, those of Expiation, those which ought to confessed and those of wrong-doing.

[2] The above five, with grave offences and those of wrong speech added.

[3] *apalokanakamma*. *VA*. 1195 says "having purified the Order living in the boundary, having brought the leave of absence of those who deserve to send leave of absence, the (formal) act should be carried out, having announced it three times for the approval of a complete Order." *VA*. 1195 refers for all these types of formal acts to the Parivāra, i.e. to *Vin*. v. 229 ff.

[4] These types of formal acts are also mentioned at *Vin*. iv. 152 in definition of "legitimate (formal) acts." See *B.D*. iii. 59, 60 for further references.

[5] This recurs at *A*. iii. 334; *D*. iii. 246; *M*. i. 96, ii. 245. See *Pug*. II. 1 where *kodha* and *upanāhi* form the subjects of questions.

of *devas* and mankind. If you, monks, should perceive a source of dispute like this among yourselves or among others, you, monks, should strive therein for the destruction of precisely that evil source of disputes. If you, monks, should perceive no source of dispute like this among yourselves or among others, you, monks, should therein follow a course (to stop) there being future effects of precisely that evil source of disputes. Thus there comes to be destruction of that evil source of disputes, thus there come to be no future effects of that evil source of disputes.

"And again, monks, a monk becomes harsh[1] and unmerciful, he becomes envious and grudging, he becomes crafty and deceitful, he comes to have evil desires and wrong views, he comes to be infected with worldliness, obstinate, stubborn.[2] Monks, that monk who lives without deference, disrespectful towards the Teacher . . . thus there come to be no future effects of that evil source of disputes. These six sources of dispute are the source of a legal question arising from disputes. || 3 ||

" Which three unskilled sources are the source of a legal question arising from disputes ? In this case, monks dispute covetous in mind, they dispute corrupt in mind, they dispute erring in mind, saying : ' It is *dhamma* ' or ' It is not *dhamma* ' or . . . ' It is not a bad offence.'[3] These three unskilled sources are the source of a legal question arising from disputes.

" Which three skilled sources are the source of a legal question arising from disputes ? In this case, monks dispute not covetous in mind, they dispute not corrupt in mind, they dispute not erring in mind, [89] saying : ' It is *dhamma* ' or ' It is not *dhamma* ' . . . or ' It is not a bad offence.' These three skilled sources are the source of a legal question arising from disputes. || 4 ||

" What is the source of a legal question arising from censure ? Six sources of censure are the source of a legal question arising from censure : there are three unskilled sources which are the source of a legal question arising from censure as well as three

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[1] The first six words occur at *M.* i. 96 (*cf. M.* i. 43) and they form subjects of questions at *Pug.* II. 2–4. The first five occur at *Jā.* iii. 259.
[2] *Cf. M.* i. 43, 96, 402 ; *D.* iii. 247 ; *A.* iii. 335, v. 150.
[3] As at CV. IV. 14. 2.

skilled sources which are the source of a legal question arising from censure; body, too, is a source of a legal question arising from censure; speech, too, is a source of a legal question arising from censure.

"Which are the six sources of censure that are the source of a legal question arising from censure? In this case, monks, a monk becomes angry and bears ill-will . . . (*as in* ‖ 3 ‖). *Instead of* dispute *read* censure, source of censure, *etc.*) . . . These six sources of censure are the source of a legal question arising from censure.

"Which three unskilled sources are the source of a legal question arising from censure? In this case, monks, covetous in mind, censure a monk, corrupt in mind they censure (him), erring in mind they censure him with falling away from moral habit or with falling away from good habits or with falling away from right view or with falling away from a right mode of livelihood. These three unskilled source are the sources of a legal question arising from censure.

"Which three skilled sources are the source of a legal question arising from censure? In this case monks, not covetous in mind, censure a monk; not corrupt in mind . . . not erring in mind, they censure him with falling away from moral habit . . . with falling away from a right mode of living. These three skilled sources are the source of a legal question arising from censure.

"Which (kind of) a body is a source of a legal question arising from censure? In this case someone comes to be of a bad colour,[1] ugly, deformed, very ill or blind of one eye or paralysed down one side or lame or a cripple, on account of which they censure him. This (kind of) body is a source of a legal question arising from censure.

"Which (kind of) speech is a source of a legal question arising from censure? In this case someone comes to be surly, stuttering, of hoarse enunciation, on account of which they censure him. This (kind of) speech is a source of a legal question arising from censure. ‖ 5 ‖

"What is the source of a legal question arising from offences? Six origins of offences are the source of a legal question arising

[1] As at *A*. i. 107 = ii. 85 = *S*. i. 94 = *M*. iii. 169 = *Pug*. 51.

from offences: there is the offence which originates from the body, not from speech, not from mind; there is the offence which originates from speech, not from body, not from mind; there is the offence which originates from body and from speech, not from mind; there is the offence which originates from body and from mind, not from speech; there is the offence which originates from speech and mind, not from body; there is the offence which originates from body and from speech and from mind. These six origins of offences are the source of a legal question arising from offences. || 6 ||

"What is the source of a legal question arising from obligations? The Order is the sole source of a legal question arising from obligations. || 7 || [90]

"A legal question arising from disputes: is it skilled, unskilled, indeterminate? A legal question arising from disputes may be skilled, it may be unskilled, it may be indeterminate. What here is a legal question arising from disputes that is skilled? In this case monks whose thoughts are skilled dispute, saying, 'This is *dhamma*' or 'This is not *dhamma*' or . . . 'This is not a bad offence.' Whatever therein is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness is 'quarrel', this is called a legal question arising from disputes that is skilled.

"What here is a legal question arising from disputes that is unskilled? In this case, monks whose thoughts are unskilled dispute, saying: 'This is *dhamma*' or 'This is not *dhamma*' or . . . 'This is not a bad offence' . . . because the common appellation of heatedness is 'quarrel,' this is called a legal question arising from disputes that is unskilled.

"What here is a legal question arising from disputes that is indeterminate? In this case, monks whose thoughts are indeterminate dispute, saying: 'It is *dhamma*' or . . . 'It is not a bad offence' . . . called a legal question arising from disputes that are indeterminate. || 8 ||

"A legal question arising from censure: is it skilled, unskilled, indeterminate? A legal question arising from censure may be skilled, it may be unskilled, it may be indeterminate. What here is a legal question arising from censure that is skilled? In this case monks whose thoughts are skilled censure a monk with falling away from moral habit or with falling

away from good habits or with falling away from right views or with falling away from a right mode of livelihood. Whatever herein is censure, blaming, talking to, scolding, bickering, inciting, instigating, this is called a legal question arising from censure that is skilled.

"What here is a legal question arising from censure that is unskilled? In this case, monks whose thoughts are unskilled censure a monk . . . What is here a legal question arising from censure that is indeterminate? In this case, monks whose thoughts are indeterminate censure a monk with falling away from . . . a right mode of livelihood. Whatever herein is censure, blaming . . . instigating, this is called a legal question arising from censure that is indeterminate. || 9 ||

"A legal question arising from offences: is it skilled, unskilled, indeterminate? A legal question arising from offences may be unskilled it may be indeterminate. There is no legal question arising from offences that is skilled. What is here a legal question arising from offences that is unskilled? A transgression committed knowingly, consciously, deliberately[1] is one that is called a legal question arising from offences that is unskilled.

"What is here a legal question arising from offences that is indeterminate? A transgression committed not knowingly, not consciously, not deliberately is one that is called a legal question arising from offences that is indeterminate. || 10 ||

"A legal question arising from obligations: is it skilled, unskilled, indeterminate? A legal question arising from obligations may be skilled, it may be unskilled, it may be indeterminate. What is here a legal question arising from obligations that is skilled? Whatever (formal) act that an Order, good in mind, carries out: a (formal) act for which leave ought to be asked, a (formal) act at which a motion is put, a (formal) act at which a motion is put and followed by one resolution, a (formal) act at which a motion is put and followed by a resolution made three times[2]—this is called a legal question arising from obligations that is skilled.

"What is here [**91**] a legal question arising from obligations

[1] As at *Vin*. iii. 73, 112, iv. 290.
[2] As above, IV. **14**. 2.

that is unskilled? Whatever (formal) act that an Order, bad in mind, carries out . . . What is here a legal question arising from obligations that is indeterminate? Whatever (formal) act that an Order, indeterminate in mind, carries out . . . this is called a legal question arising from obligations that is indeterminate. || 11 ||

"(Can there be) a dispute and a legal question arising from disputes, a dispute (but) no legal question, a legal question (but) no dispute, a legal question as well as a dispute? There may be a dispute and a legal question arising from disputes, there may be a dispute (but) no legal question, there may be a legal question (but) no dispute, there may be a legal question as well as a dispute.

"What is here a dispute and a legal question arising from disputes? In this case, monks dispute, saying: 'This is *dhamma*' or . . . 'This is not a bad offence'.[1] Whatever herein[2] is strife, quarrel, contention, dispute, difference of opinion, other opinion, because the common appellation of heatedness is 'quarrel' this is called a dispute and a legal question arising from disputes.

"What is here a dispute (but) not a legal question? Mother disputes with son and son disputes with mother, and father disputes with son and son disputes with father, and brother disputes with brother and brother disputes with sister and sister disputes with brother, and friend disputes with friend. This is a dispute (but) not a legal question.

"What is here a legal question (but) not a dispute? A legal question arising from censure, a legal question arising from offences, a legal question arising from obligations. This is a legal question (but) not a dispute.

"What is here a legal question as well as a dispute? A legal question arising from disputes is a legal question as well as a dispute. || 12 ||

"(Can there be) censure and a legal question arising from censure, censure (but) no legal question, a legal question (but) no censure, a legal question as well as censure? There may be censure and a legal question arising from censure, there may be censure (but) no legal question, there may be a legal

[1] As in IV. 14. 2.
[2] As in IV. 14. 8.

question (but) no censure, there may be a legal question as well as censure.

"What is here censure and a legal question arising from censure? In this case monks censure a monk with falling away from moral habit or . . . with falling away from a right mode of living. Whatever herein is censure, blaming . . . instigating, this is censure and a legal question arising from censure.

"What is here censure (but) not a legal question? Mother censures son and son censures mother . . . and friend censures friend. This is censure (but) not a legal question.

"What is here a legal question (but) not censure? A legal question arising from offences, a legal question arising from obligations, a legal question arising from disputes. This is a legal question but not censure.

"What is here a legal question as well as censure? A legal question arising from censure is a legal question as well as censure. || 13 ||

"(Can there be) an offence and a legal question arising from offences, an offence (but) no legal question, a legal question (but) no offence, a legal question as well as an offence? There may be an offence and a legal question arising from offences, there may be an offence (but) no legal question, there may be a legal question (but) no offence, there may be a legal question as well as an offence. [92]

"What is here an offence and a legal question arising from offences? The five classes of offences (yield) a legal question arising from offences and the seven classes of offences (yield) a legal question arising from offences. This is an offence and a legal question arising from offences.

"What is here an offence (but) not a legal question? Stream-attainment and Attainment.[1] This is "falling" but not a legal question.

"What is here a legal question (but) not an offence? A legal question arising from obligations, a legal question arising from disputes, a legal question arising from censure. This is a legal question (but) not an offence.

"What is here a legal question as well as an offence? A

[1] For this play of words on *āpatti*, *sot-āpatti* and *sam-āpatti* see *B.D.* ii. 177, n. 5.

legal question arising from offences is a legal question as well as an offence. ||14||

"(Can there be) an obligation and a legal question arising from obligations, an obligation (but) no legal question, a legal question (but) no obligation, a legal question as well as an obligation? There may be an obligation and a legal question arising from obligations, there may be an obligation (but) no legal question, there may be a legal question (but) no obligation, there may be a legal question as well as an obligation.

"What is here an obligation and a legal question arising from obligations? Whatever is an Order's business and ought to be done by it: a (formal) act for which leave ought to be asked, a (formal) act at which a motion is put, a (formal) act at which a motion is put and followed by one resolution, a (formal) act at which a motion is put and followed by a resolution made three times—this is an obligation and a legal question arising from obligations.

"What is here an obligation (but) no legal question? An obligation to a teacher, an obligation to a preceptor, an obligation to one who has the same preceptor, an obligation to one who has the same teacher. This is an obligation (but) not a legal question.

"What is here a legal question (but) not an obligation? A legal question arising from disputes . . . arising from censure . . . arising from offences. This is a legal question (but) not an obligation.

"What is here a legal question as well as an obligation? A legal question arising from obligations is a legal question as well as an obligation. || 15 ||

"By how many kinds of decision is a legal question arising from disputes agreed upon? A legal question arising from disputes is (agreed upon) by two (kinds of) decisions: by a verdict in the presence of and by the decision of the majority. If one says: 'Can it be that, in respect of a legal question arising from disputes, without having recourse to one (kind of) decision—the decision of the majority—one may agree upon it by the other (kind of) decision—the verdict in the presence of?' he should be told: 'It can be.' It is like this: In this case monks dispute, saying: 'It is *dhamma*' . . . or 'It is a bad offence.' If, monks, these monks are able to settle that

legal question, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what here (is needed) for a verdict in the presence of? The presence of an Order, the presence of rule, the presence of discipline, the presence of individuals.

"And what here is the presence of an Order? When as many monks as are competent for (formal) acts have arrived, when the consent of those deserving (to send their) consent has been brought, when being face to face they do not protest. This is here the presence of an Order.

"And what is here the presence of rule, [93] the presence of discipline? If that legal question is settled by whatever is rule,[1] by whatever is discipline, by whatever is the Teacher's instruction, that is here the presence of rule, the presence of discipline.

"And what is here the presence of individuals? Whoever quarrels and whoever he quarrels with, both, hostile about the matter,[2] come face to face. This is here the presence of individuals.

" Monks, if a legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation.[3] If one who has given his consent[4] criticises it, in criticising there is an offence of expiation.[5] || 16 ||

" If, monk, these monks are not able to settle that legal question in that residence, then, monks, these monks should go to some residence where there are more monks. If, monks, these monks as they are going to that residence are able to settle that legal question on the way, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of . . . (*as in* || 16||) . . . in criticising there is an offence of expiation. || 17 ||

" If, monks, these monks as they are going to that residence are not able to settle that legal question on the way, then,

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[1] *dhammena.*

[2] Oldenberg's text reads *attapaccatthikā*. It should probably be *attha-*. Perhaps the reference is to " the two who are litigating about the matter." The phrase is not usually repeated in the subsequent parallel passages; but see p. 129 below.

[3] Pāc. 63.

[4] *chandadāyaka*, probably meaning has given his consent for the formal act to be carried out without him as, through illness, he cannot be present for it.

[5] Pāc. 79.

monks, these monks, having arrived at that residence, should speak thus to the resident monks: 'This legal question, your reverences, has arisen thus, has sprung up thus. It were good if the venerable ones could settle this legal question by rule, by discipline, by the Teacher's instruction, so that this legal question may be properly settled.' If, monks, the resident monks are the senior and the in-coming monks the more newly ordained, then, monks, the in-coming monks should be spoken to thus by the resident monks: 'Please do you, venerable ones, remain at a respectful distance for a moment until we have considered.' But if, monks, the resident monks are the more newly ordained and the in-coming monks are the senior, then, monks, the in-coming monks should be spoken to thus by these resident monks: 'Well then, do you, venerable ones, remain just here for a moment until we have considered.' If, monks, it occurs to these resident monks while they are thus considering: 'We are not able to settle this legal question according to rule, according to discipline, according to the Teacher's instruction,' that legal question should not be taken up. But if, monks, it occurs to the resident monks while they are thus considering: 'We are able to settle this legal question according to rule, according to discipline, according to the Teacher's instruction,' monks, the incoming monks should be spoken to thus by these resident monks: 'If you, venerable ones, [94] will tell us how this legal question has arisen, how it has sprung up, then in so far as we settle this legal question according to rule, according to discipline, according to the Teacher's instruction, so will it be settled.[1] In this way we will take up this legal question. But if you, venerable ones, will not tell us how this legal question has arisen, how it has sprung up, then in so far as we settle this legal question according to . . . the Teacher's instruction, so will it be settled. But we will not take up this legal question." Having thus arranged it properly, monks, that legal question should be taken up by the resident monks. Monks, the resident monks should be spoken to thus by the incoming monks: 'We will tell the venerable ones how this legal question has arisen, how it has sprung up. If the venerable ones are able with or

[1] Meaning that the incoming monks must abide by the decision.

without this much[1] to settle this legal question according to rule, according to discipline, according to the Teacher's instruction, then will it be properly settled, and we will therefore give this legal question into the charge of the venerable ones. But if the venerable ones are not able with or without this much to settle this legal question according to . . . the Teacher's instruction, then will it be not properly settled and we will not give this legal question into the charge of the venerable ones —we ourselves will become the masters[2] in regard to this legal question.' Having thus arranged it properly, monks, the incoming monks should give that legal question into the charge of the resident monks. Monks, if these monks are able to settle that legal question, this, monks, is called a legal question that is settled. By what is it settled? . . . (*as in* || 16 || . . . in criticising, there is an offence of expiation. || 18 ||

"If, monks, while those monks are investigating that legal question both endless disputations arise,[3] and of not one speech is the meaning clear, I allow you, monks, to settle a legal question like this by means of a referendum.[4] A monk possessed of ten qualities should be agreed upon for the referendum: one who is moral in habit,[5] who lives restrained by the restraint of the Pātimokkha, who, possessed of good conduct, sees danger in the slightest faults, who takes up and trains himself in the rules of training, who has heard much, an expert in the heard, a storehouse of the heard; those things which, lovely at the beginning, lovely in the middle and lovely at the ending, declare with the spirit, with the letter the Brahma-faring utterly fulfilled, wholly purified—things like this are much heard by him, learnt by heart, repeated out loud, pondered upon, considered carefully, well penetrated by vision; both the Pātimokkhas are properly handed down to him in detail, properly sectioned, properly regulated, properly investigated clause by clause [95] as to the linguistic form; he comes to be

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[1] *ettakena vā antarena.*

[2] *sāmino*, rendered as "we shall retain the custody" at *Vin. Texts* iii. 49.

[3] *anaggāni c' eva bhassāni. VA.* 1197 reads *anantāni* for *anaggāni*, and glosses by *aparimāṇāni*, limitless. See *Vin.* ii. 305.

[4] *ubbāhikāya*, a committee. See CV. XII. 2. 7. The following passage = *A.* v. 71.

[5] As at *Vin.* iv. 51 to "linguistic form" below; and as at *A.* ii. 22–23 to "vision" below. For further references see *B.D.* ii. 265–266. See also CV. IX. 5. 1.

clever in discipline, imperturbable; he comes to be competent in convincing both of those who are hostile about the matter, in winning them over, in making them consider, in understanding, in reconciling them; he comes to be skilled in settling a legal question that has arisen; he knows what is a legal question; he knows the uprising of a legal question; he knows the stopping of a legal question; he knows the course leading to the stopping of a legal question. I allow, monks, a monk possessed of these ten qualities to be agreed upon for a referendum. || 19 ||

"And thus, monks, should he be agreed upon: First, a monk should be asked; having asked him, the Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may agree upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum. This is the motion. Honoured sirs, let the Order listen to me. While we were investigating this legal question . . . was the meaning clear. The Order is agreeing upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum. If the agreement upon the monk So-and-so and So-and-so to settle this legal question by means of a referendum is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so and So-and-so is agreed upon by the Order to settle this legal question by means of a referendum. It is pleasing. . . . Thus do I understand this.' || 20 ||

" If, monks, these monks are able to settle this legal question by means of a referendum, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what is here needed for a verdict in the presence of? The presence of rule, the presence of discipline, the presence of the individuals . . . (*as in* || 16 ||). . . . If, monks, the legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation.[1] || 21 ||

[1] Pāc. 63.

"If, monks, while these monks are investigating that legal question there should be there a monk who is a speaker of *dhamma* but to whom neither the rule[1] comes to have been handed down nor the analysis of the rule,[2] if he, not considering the meaning, holds back the meaning under the shadow of the letter, these monks should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. This monk So-and-so is a speaker of *dhamma*, but he is one to whom neither the rule nor the analysis of the rule has been handed down; not considering the meaning, he holds back the meaning under the shadow of the letter. If it seems right to the venerable ones, [**96**] let the remainder, having had this monk removed,[3] settle that legal question.' If, monks, these monks, having had that monk removed, are able to settle that legal question, this, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of. And what is here needed for a verdict in the presence of? The presence of rule, the presence of discipline, the presence of individuals . . . (*as in* || 16 ||). . . . Monks, if a legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation. || 22 ||

"If, monks, whilst those monks are investigating the legal question there should be there a monk who is a speaker of *dhamma* and one to whom the rule has been handed down but not the analysis of the rule, if he, not considering the meaning, holds back the meaning under the shadow of the letter, these monks should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. This monk So-and-so is a speaker of *dhamma* and he is one to whom the rule has been handed down but not the analysis of the rule; not considering the meaning . . . . . . in opening up there is an offence of expiation. || 23 ||

"If, monks, these monks are not able to settle that legal

[1] *sutta*, in the singular. It cannot well mean here the "tradition", *āgama*, or the sayings in which *dhamma* was set forth. For this monk evidently knew *dhamma*, which, above, must be different from *sutta*. There is also a difference between knowing a rule or clause, *sutta* (in the sense in which it is sometimes used in *Vin.*) and its analysis, which implies a wider knowledge as of the material surrounding a rule of training. On *sutta*, as used in *Vin.* see *B.D.* i. Intr. p. x. *VA.* 1197 says *sutta* is *mātikā*, heading or summary.

[2] *suttavibhaṅga*; *VA.* 1197 says "not versed in discipline" (*vinaya*).

[3] *vuṭṭhāpetvā*.

question by a referendum, monks, that legal question should be given into the charge of an Order by these monks, saying: 'We, honoured sirs, are not able to settle this legal question by a referendum. Let the Order itself settle this legal question.' I allow you, monks, to settle a legal question like this by the decision of the majority.[1] A monk possessed of five qualities should be agreed upon as distributor of (voting) tickets . . . (*as in* IV. **9**). . . . '. . . Thus do I understand this.' The monk who is the distributor of (voting) tickets should make the (voting) tickets pass round. According to the way in which the greater number of monks who profess *dhamma* speak, so should this legal question be settled. This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by the decision of the majority. And what is here (needed for) a verdict in the presence of? The presence of an Order, the presence of rule, the presence of discipline, the presence of the individuals. And what is here the presence of an Order? . . . (*as in* **14**. 16). . . . This is here the presence of the individuals.

"And what is here the decision of the majority? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against a (formal) act (settled) by the decision of the majority, this is here the decision of the majority. If, monks, a legal question is settled thus, and if one who carries it out opens it up again, in opening up there is an offence of expiation; if one who has given his consent criticises it, in criticising there is an offence of expiation."[2] ‖ 24 ‖ [**97**]

Now at that time at Sāvatthī a legal question had arisen thus, had sprung up thus. Then these monks were displeased with the settlement of the legal question by the Order at Sāvatthī. They heard it said: "In a certain residence several elders are staying who have heard much, to whom the tradition has been handed down, experts in *dhamma*, experts in discipline, experts in the headings, learned, experienced, clever, conscientious, scrupulous, desirous of training; if these elders would settle this legal question according to rule, according to discipline, according to the Teacher's instruction, thus would this

[1] *yebhuyyasikāya*. See CV. IV. **9**.
[2] As at IV. **14**. 16, 27.

legal question be properly settled." Then these monks, having gone to that residence, spoke thus to those elders: "This legal question, honoured sirs, arose thus, sprang up thus. It were good, honoured sirs, if the elders were to settle this legal question according to rule, according to discipline, according to the Teacher's instruction, so that this legal question might be properly settled." Then these elders thought: "Because this legal question was settled by the Order at Sāvatthī, it was therefore properly settled," and they settled that legal question in the same way. Then these monks were displeased with the settlement of the legal question by the Order at Sāvatthī, they were displeased with the settlement of the legal question by the several elders.

They heard it said: "In a certain residence three elders are staying . . . two elders are staying . . . one elder is staying who has heard much, to whom the tradition has been handed down . . . desirous of training; if this elder would settle this legal question according to . . . the Teacher's instruction, thus would this legal question be properly settled." Then these monks, having gone to that residence, spoke thus to that elder: "This legal question, honoured sir, arose thus, sprang up thus. It were good, honoured sir, if the elder were to settle this legal question according to . . . the Teacher's instruction, so that this legal question might be properly settled." Then that elder thought: "Because this legal question was settled by the Order at Sāvatthī, because this legal question was settled by several elders, because this legal question was settled by three elders, because this legal question was settled by two elders it was therefore properly settled," and he settled that legal question in the same way. Then these monks, displeased with the settlement of the legal question by the Order at Sāvatthī, displeased with the settlement of the legal question by the several elders . . . by the three elders . . . by the two elders, displeased with the settlement of the legal question by the one elder, approached the Lord; having approached, they told this matter to the Lord. He said: "Monks, this legal question is done with, it is exhausted,[1] it is settled, it is properly settled. || 25 ||

[1] *santa* is both worn out, exhausted and (more commonly) appeased, tranquillised.

"I allow, monks, in order to convince these monks, three methods of taking votes:[1] the secret, the whispering in the ear, the open. And what, monks, is the secret method of taking votes? The monk who is the distributor of voting tickets, [98] having made the tickets different[2] (from one another), having approached each monk, should speak to him thus: 'This ticket is for one of such a view, this ticket is for one of such a view. Take whichever you like.' When he has taken it, he should be told: 'And do not show it to anybody.' If he finds that the majority profess what is not-*dhamma* and thinks (the voting is) wrongly taken (the result) should be rejected.[3] If he finds that the majority profess *dhamma* and thinks (the voting is) rightly taken (the result) should be announced. This, monks, is the secret (method of) taking votes.

"And what, monks, is the method of taking votes by whispering in the ear? The monk who is the distributor of voting tickets should speak into the ear of each monk, saying: 'This ticket is for one of such a view, this ticket is for one of such a view. Take whichever you like.' When he has taken it, he should be told: 'And do not tell anyone about it.' If he finds that the majority profess what is not-*dhamma* and thinks (the voting is) wrongly taken (the result) should be rejected. If he finds that the majority profess *dhamma* and thinks (the voting is) rightly taken (the result) should be announced. This, monks, is the method of taking votes by whispering in the ear.

"And what, monks, is the open method of taking votes? If he finds that those who profess *dhamma* are in the majority, because of his very confidence he should make them take openly. This, monks, is the open method of taking votes. These, monks, are the three methods of taking votes. || 26 ||

"By how many (kinds of) decisions is a legal question arising from censure agreed upon? A legal question arising

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[1] *salākagāha*, more literally "distributing (or, making pass) the (voting) tickets."

[2] *vaṇṇāvaṇṇa*. *VA*. 1198 says that the tickets for those who profess *dhamma* and for those who profess non-*dhamma* should be marked by different signs, *nimitta* (not different colours, as at *Vin. Texts* iii. 56).

[3] *paccukkaḍḍhitabbaṃ*. *VA*. 1198 says (the distributor) "having said the tickets were wrongly taken, having distributed them again, may distribute them up to a third time."

from censure is agreed upon by four (kinds of) decisions: by a verdict in the presence of, by a verdict of innocence, by a verdict of past insanity, by a decision for specific depravity. If one says: 'Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of past insanity and the decision for specific depravity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the verdict of innocence?' he should be told: 'It can be.' It is like this: This is a case where monks defame a monk with an unfounded charge of falling away from moral habit. Monks, a verdict of innocence should be given to that monk who has remembered fully.[1] And thus, monks, should it be given: That monk, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: 'Honoured sirs, monks defamed me with an unfounded charge of falling away from moral habit. But I, honoured sirs, having remembered fully, ask the Order for a verdict of innocence.' And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced competent monk, saying: 'Honoured sirs, let the Order listen to me. Monks defamed the monk So-and-so with an unfounded charge of falling away from moral habit; he, having remembered fully, is asking the Order for a verdict of innocence. [**99**] If it seems right to the Order . . . (*as in* IV. **4**. 10). . . . Thus do I understand this.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by a verdict of innocence. And what is here needed for a verdict in the presence of? The presence of the Order, the presence of rule, the presence of discipline and the presence of the individuals . . . (*as at* IV. **14**. 16). . . . And what is here the presence of the individuals? Whoever quarrels and whoever he quarrels with, if both come face to face,[2] this is here the presence of the individuals.

[1] *Cf*. above, IV. **4**. 10.
[2] As at CV. IV. **14**. 16, but omitting "hostile about the matter."

"And what is here needed for a verdict of innocence? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against a formal act for a verdict of innocence, that is what is needed here for a verdict of innocence. If, monks, a legal question is settled thus, and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 27 ||

" If one says: ' Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of innocence and the decision for specific depravity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the verdict of past insanity? ' he should be told: ' It can be.' It is like this: This is a case where a monk becomes mad, out of his mind,[2] and while he was mad, out of his mind, he perpetrated much and spoke in a way that was not worthy of a recluse. Monks reprove him because of offences done by him while he was mad, out of his mind, saying: ' Does the venerable one remember having fallen into an offence like this? ' He speaks thus: ' I, your reverences, was mad, out of my mind; while I was mad, out of my mind, much was perpetrated and spoken by me that was not worthy of a recluse. I do not remember that. That was done by me while I was insane.' Although being spoken to thus, they still reprove him, saying: ' Does the venerable one remember having fallen into an offence like that? ' Monks, a verdict of past insanity should be given to that monk who is no longer insane.

"And thus, monks, should it be given: Monks, that monk, having approached the Order, having arranged his upper robe over one shoulder . . . should speak thus to it: ' I, honoured sirs, was mad . . . (*as in* IV. 5. 2. *Instead of* Gagga *read* the monk So-and-so). . . . Thus do I understand this.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by a verdict of past insanity. And what here (is needed) for a verdict in the presence of? The presence of the Order . . . (*as in*

[2] As at IV. 5. 1–2, for the monk Gagga.

IV. **14**. 16). . . . And what is here (needed for) a verdict of past insanity? [**100**] Whatever is the carrying out of, the performance of . . . the non-protesting against a verdict of past insanity, that here is what (is needed for) a verdict of past insanity. If, monks, a legal question is settled thus and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 28 ||

"If one says: 'Can it be that, in respect of a legal question arising from censure, without having recourse to two (kinds of) decisions—the verdict of innocence and the verdict of past insanity—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the decision for specific depravity?' he should be told: 'It can be.' It is like this: This is a case where a monk reproves a monk in the midst of the Order for a serious offence, saying: 'Does the venerable one remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat?' He speaks thus: 'I do not remember, your reverence, having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' Although denying this, he presses him, saying: 'Please, venerable one, find out properly whether you remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' He speaks thus: 'I, your reverence, do not remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat. But I, your reverence, remember having fallen into a trifling offence like this.' Although denying this, he presses him, saying: 'Please, venerable one, find out properly whether you remember . . . bordering on one involving defeat.' He speaks thus: 'Your reverence, unasked I acknowledge having fallen into a trifling offence like this; how could I, when asked, not acknowledge having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat?' He speaks thus: 'But, your reverence, unasked you did not acknowledge having fallen into a trifling offence, so how will you, unasked, acknowledge having fallen into a serious offence like this—one involving defeat or bordering on one involving

defeat? Please, venerable one, find out properly whether you remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat.' He speaks thus: 'Your reverence, I do remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat. When I said: I do not remember having fallen into a serious offence like this—one involving defeat or bordering on one involving defeat—this was said by me in jest,[1] this was said by me in haste.'[1]

"Monks, a (formal) act for the decision of specific depravity should be carried out against this monk. And thus, monks, should it be carried out. The Order should be informed by an experienced, competent monk, saying . . . (*as in* IV. **11**. 2. *Instead of* the monk Uvāḷa *read* the monk So-and-so; *instead of* offences *read* serious offences). . . . Thus do I understand this.' This, monks, is called a [**101**] legal question that is settled. By what is it settled? By a verdict in the presence of and by a decision for specific gravity. And what is here (needed for) a verdict in the presence of? The presence of the Order . . . (*as in* IV. **14**. 16). . . . And what here is (needed for) a decision for specific depravity? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against a decision for specific depravity, that is here what is needed for a decision for specific depravity. If, monks, a legal question is settled thus and one who carries it out opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. ‖ 29 ‖

"By how many (kinds of) decisions is a legal question arising from offences agreed upon? A legal question arising from offences is agreed upon by three (kinds of) decisions: by a verdict in the presence of and by the carrying out of it on his acknowledgment[1] and by the covering up (as) with grass.[2] If one says: 'Can it be that, in respect of a legal question arising from offences, without having recourse to one (kind of) decision—the covering up (as) with grass—one may agree

[1] *Cf. Vin.* iv. 4 for *davā, ravā.*
[2] See *B.D.* iii. 153, 154.

upon it by two (kinds of) decisions—the verdict in the presence of and the carrying out of it on his acknowledgment ?' he should be told: 'It can be.' It is like this: This is a case where a monk comes to have fallen into a slight offence. Monks, that monk, having approached one monk, having arranged his upper robe over one shoulder, having sat down on his haunches, having stretched forth his joined palms, should speak thus to him: 'I, your reverence, fallen into such and such an offence, confess it.' It should be said by him: 'Do you see it ?' 'Yes, I see it.' 'You should be restrained in the future.' This, monks, is called a legal question that is settled. By what is it settled ? By a verdict in the presence of and by the carrying out of it on his acknowledgment. And what here is (needed for) a verdict in the presence of ? The presence of rule[1] and the presence of discipline and the presence of individuals. And what here is the presence of individuals ? If both whoever confesses and he to whom he confesses are face to face, this here is the presence of individuals. And what here is (needed for) the carrying out on his acknowledgment ? Whatever is the carrying out . . . the non-protesting against his making an acknowledgment, that is here what is needed for his making an acknowledgment. If, monks, a legal question is settled thus, and the one who accepts (the confession) opens it up again, in opening up there is an offence of expiation. || 30 ||

"If he manages this thus, it is good. But if he does not manage it, monks, that monk, having approached several monks, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having stretched forth his joined palms, should speak thus to them: 'I, honoured sirs, fallen into such and such an offence, confess it.' These monks [**102**] should be informed by an experienced, competent monk, saying: 'Let the venerable ones listen to me. This monk So-and-so remembers an offence, he discloses it, he declares it, he confesses it. If it seems right to the venerable ones, I will accept (the confession) of the monk So-and-so's offence.' He should say:

[1] Presence of the Order not required here, as the monk has confessed to one monk only.

'Do you see it?' 'Yes, I see it.' 'You should be restrained in the future.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of . . . (*as in* || 30 ||) . . . in opening up there is an offence of expiation. || 31 ||

"If he manages this thus, it is good. But if he does not manage it, monks, that monk, having approached an Order . . . should speak thus to it: 'I, honoured sirs, fallen into such and such an offence, confess it.' The Order should be informed by an experienced, competent monk, saying: Honoured sirs, let the Order listen to me. This monk So-and-so remembers an offence, he discloses it, he declares it, he confesses it. If it seems right to the Order I could accept (the confession) of the monk So-and-so's offence.' He should say: 'Do you see it?' 'Yes, I see it.' 'You should be restrained in the future.' This, monks, is called a legal question that is settled. By what is it settled? By a verdict in the presence of and by the carrying out on his acknowledgment. And what here is (needed for) a verdict in the presence of? The presence of the Order, the presence of rule, the presence of discipline and the presence of the individuals. . . . If, monks, a legal question is settled thus, and the one who accepts (the confession) opens it up again, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 32 ||

"If one says: 'Can it be that, in respect of a legal question arising from offences, without having recourse to one decision—the carrying out on his acknowledgment—one may agree upon it by two (kinds of) decisions—the verdict in the presence of and the covering up (as) with grass?' he should be told, 'It can be.' It is like this: 'This is a case, monks, where while monks were striving . . . (*as in* IV. **13**. 1–3). . . . Thus do I understand this.' This is called, monks, a legal question that is settled. By what is it settled? By a verdict in the presence of and by a covering up (as) with grass. And what here is (needed for) a verdict in the presence of? The presence of the Order, the presence of rule, the presence of discipline, the presence of the individuals. And what here is the presence of the Order? When as many monks as are competent for (formal) acts have arrived, when the consent of those deserving

(to send their) consent has been brought, when being face to face they do not protest. This is here the presence of the Order.

"And what is here the presence of rule, the presence of discipline? If that legal question is settled by whatever is rule, by whatever is discipline, by whatever is the Teacher's instruction ,that is here the presence of rule, [**103**] the presence of discipline.

"And what is here the presence of individuals? If both whoever confesses and he to whom he confesses are face to face, this is here the presence of the individuals.

"And what here is (needed for) the covering up (as) with grass? Whatever is the carrying out of, the performance of, the undertaking of, the assenting to, the acceptance of, the non-protesting against the covering up (as) with grass, that is here what is (needed for) the covering up (as) with grass. If, monks, a legal question is settled thus, and if the one who accepts (the confession) opens it up, in opening up there is an offence of expiation. If one who has given his consent criticises it, in criticising there is an offence of expiation. || 33 ||

" By how many (kinds of) decisions is a legal question arising from obligations agreed upon? A legal question arising from obligations is agreed upon by one (kind of) decision: the verdict in the presence of." || 34 || **14** ||

Told is the Fourth Section: that on Settlements.[1] [**104**]

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[1] There is no *uddāna*, summary or key to this Section.

THE LESSER DIVISION (CULLAVAGGA) V

At one time the Awakened One, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time the group of six monks, while they were bathing, rubbed their bodies against a tree and their thighs and their arms and their chests and their backs. People looked down upon, criticised, spread it about saying: "How can these recluses, sons of the Sakyans, while they are bathing, rub their bodies against a tree . . . and their backs, like boxers and wrestlers and young villagers?"[1] Monks heard these people who were . . . spreading it about. Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, that the group of six monks . . . and their backs?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"Monks, it is not suitable in these foolish men, it is not becoming, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can these foolish men, while they are bathing, rub their bodies against a tree . . . and their backs? It is not, monks, for pleasing those who are not (yet) pleased . . ." and having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, while a monk is bathing he should not rub his body against a tree. Whoever should (so) rub it, there is an offence of wrong-doing."[2] || 1 ||

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[1] *gāmapoddavā.* Word very uncertain, and seems to show confusion between *gāma* and *kāma, v.l.* being *kāmapudavā.* According to *Vin.* ii. 315, Bu. explains: *kāmapudavâ ti chavirāgamaṇḍanânuyuttā nāgarikamanussā; gāmaṃpodavâ ti pi pādho es'ev'attho;* the meaning of *kāmapudavā* is urban people addicted to ornamenting and dyeing the skin: *gāmaṃ* (village) *-podavā* is also a reading. Takakusu and Nagai's edn., *VA.* vi. 1199, reads: *gāmapūṭavâ (v.l. gāmamuddavā) ti chavirāgamaṇḍanânuyuttā nāgarikamanussā. gāmapotakâ* (young village men) *ti pi pāṭho.*

[2] Note that it is not actually made an offence to rub the other parts of the person mentioned; but doubtless these are meant to be included.

Now at that time the group of six monks, while they were bathing, rubbed their bodies against a post . . . (*as in* || 1 ||. *For* tree *read* post) . . . ". . . offence of wrong-doing."

Now at that time the group of six monks, while they were bathing, rubbed their bodies against a wall[1] . . . ". . . offence of wrong-doing." || 2 ||

Now at that time the group of six monks used to bathe on a rubbing-board.[2] People spread it about, saying: "Like householders [**105**] who enjoy pleasures of the senses." Monks heard these people who . . . spread it about. . . . Having rebuked them, having given reasoned talk, he addressed the monks, saying: "Monks, you should not bathe on a rubbing-board. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a *gandhabba*-hand (instrument)[3] . . . ". . . Monks, you should not bathe using a *gandhabba*-hand (instrument). Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a string of vermilion covered beads.[4] . . . ". . . Monks, you should not bathe using a string of vermilion covered beads. Whoever should (so) bathe, there is an offence of wrong-doing." || 3 ||

Now at that time the group of six monks, having plunged into[5] (water), causing a rubbing to be made.[6] . . . "Monks, you should not, having plunged into (water), cause a rubbing

[1] Three kinds of walls are mentioned at *Vin.* iv. 266. *VA.* 1199 says that it is one of these.

[2] *aṭṭāna.* *VA.* 1199 reads *aṭṭhāna,* and explains this as a tree made like a plank of wood, cut into rows of squares and sunk into the ground at a bathing ford. People rub their bodies there, having sprinkled on chunam.

[3] *gandhabbahatthaka.* *VA.* 1199 says "by means of a wooden hand set up at a bathing ford; having taken chunam with them, people rub their bodies."

[4] *kuruvindakasutta.* Quoted at *MA.* iii. 280. *VA.* 1200 says, "it is called a string of beads made by grinding vermilion chunams and stones with lac dyes. Holding this at both ends, they rub the body." *Cf. kuruvindakacuṇṇa* at *Jā.* iii. 282 (vermilion coloured chunam).

[5] *vigayha.* *P.E.D.* under *vigāhati* says, "At *Vin.* ii. 106 we should prefer to read *viggayha* for *vigayha.*" *VA.* 1200 has the reading *viggayha.* One of meanings of *vigrah* in the Sanskrit Dictionaries is "to lay hold of."

[6] *bhikkhū vigayha parikammaṃ kārāpenti,* explained by *VA.* 1200 as "each one rubbed up his body against the bodies of the others"—no doubt some kind of enjoyable massage or friction.

to be made. Whoever should (so) cause it, there is an offence of wrong-doing."

Now at that time the group of six monks used to bathe using a scrubber.[1] . . . "Monks, you should not bathe using a scrubber. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time a certain monk came to be afflicted by a scab disease, and there came to be no comfort for him without a scrubber. They told this matter to the Lord. He said: "I allow, monks, one who is ill (to use) an unshaped scrubber."[2] ||4||

Now at that time a certain monk, weak through age, was not able while bathing to rub his own body. They told this matter to the Lord. He said: "I allow, monks, a strip of cloth."[3]

Now at that time the monks were doubtful how to give a rubbing to their backs.[4] They told this matter to the Lord. He said: "I allow you, monks, the ordinary mode with the hand."[5] ||5||1||

Now at that time the group of six monks wore ear ornaments, they wore chains,[6] they wore ornamental strings of beads for the throat,[7] they wore ornaments at the waist,[8] they wore bangles,[9] they wore armlets,[10] they wore bracelets,[11] they wore

[1] *mallaka*. *VA*. 1200 says "having cut swordfish teeth, it is called a shaped scrubber, *katamallaka*, owing to its *mallaka* form (or configuration, *mallakamūla*)."

[2] *akatamallaka*. See previous note; and *VA*. 1200 which says "it is made not having cut the teeth. It must be a broken piece of wood or of tortoiseshell."

[3] *ukkāsikā*, explained at *VA*. 1200 as *vatthavaṭṭi*. *Vattha* is cloth, clothing; *vaṭṭi*, a strip, ball, pad. Oldenberg's version of the Comy. reads *vatta* (for *vattha*) which rendered the word "unintelligible" (see *Vin. Texts* iii. 68, n. 3) and he seems not to have had access to the full exegesis: *tasmā nahāyantassa yassa kassaci nahānasāṭakavaṭṭiyā piṭṭhiṃ ghaṃsituṃ vaṭṭati*: therefore when anyone is bathing he may rub his back with a strip (or pad) of a cloth for bathing.

[4] *piṭṭhiparikamma*, as at *SA*. i. 296.

[5] *puthupāṇiya*, explained at *VA*. 1200 by *hatthaparikamma*, hand treatment.

[6] *pāmaṅga*. See *B.D.* i. 77, n. 9. *VA*. 1200 on word in above passage says whatever is a *pāmaṅgasutta*.

[7] *kaṇṭhasuttaka*. As at *B.D.* i. 78.

[8] *kaṭisuttaka*. See *B.D.* i. 78, n. 2.

[9] *ovaṭṭika*, perhaps round the ankles. *Ovaṭṭika* has a different sense at MV. VII. 1. 5.

[10] *kāyūra*, or bracelets for above the elbow. *Cf. keyūra* at *DhA*. ii. 220. But as noted at *Vin. Texts* iii. 69, n. 5. the *Jā. Comy.* says that *kāyūra* is an ornamental decoration for the throat.

[11] No doubt round the wrist since they are called *hatthābharaṇa*.

finger rings. People . . . spread it about, saying . . . he addressed the monks, saying: "Monks, ear ornaments should not be worn, chains . . . ornamental strings of beads for the throat . . . ornaments at the waist . . . bangles . . . armlets . . . bracelets . . . finger rings should not be worn. Whoever should wear (any of these things), there is an offence of wrong-doing." || 1 ||

Now at that time [106] the group of six monks wore their hair long. People . . . spread it about . . . he addressed the monks, saying: "Monks, long hair should not be worn. Whoever should wear it (long), there is an offence of wrong-doing. I allow it to be of a two months' growth or two finger-breadths (in length)." || 2 ||

Now at that time the group of six monks smoothed their hair with a comb, they smoothed their hair with an instrument shaped like a snake's hood,[1] they smoothed their hair with their hands used as an instrument shaped like a snake's hood,[2] they smoothed their hair with oil of beeswax,[3] they smoothed their hair with oily water. People looked down upon, criticised, spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, the hair should not be smoothed with a comb . . . the hair should not be smoothed with oily water. Whoever should smooth it (in any of these ways), there is an offence of wrong-doing." || 3 ||

Now at that time the group of six monks examined a mark on the face in a mirror and in a water-bowl.[4] People spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, a mark on the face should not be examined in a mirror or in a water-bowl. Whoever should (so) examine it, there is an offence of wrong-doing." Now at that time a certain monk had a sore on his face. He asked monks, saying: "What kind of sore have I, your reverences?" The monks

[1] *phaṇaka*. *VA*. 1200 only says something made of ivory and so on. *Vin. Texts* iii. 70, n. 2 says "it was a kind of very primitive brush, but without bristles."

[2] *hatthaphaṇaka*. The hands would be held as a snake's hood with the fingers curving forwards and the hair would be smoothed with the fingers. *Cf. phaṇahatthaka* at *Vin*. i. 91, and see *B.D.* iv. 116, n. 2.

[3] Allowed at *Vin*. ii. 152 for use in a *vihāra*.

[4] *Cf. D*. i. 80, *S*. iii. 105.

spoke thus: "The sore is of such and such a kind, your reverence." He did not believe them. They told this matter to the Lord. He said: "I allow you, monks, on account of a disease, to examine a mark on the face in a mirror or in a water-bowl." ‖ 4 ‖

Now at that time the group of six monks anointed their faces,[1] they rubbed (paste) into their faces, they powdered their faces with chunam, they smeared their faces with red arsenic, they painted their limbs, they painted their faces, they painted their limbs and faces. People spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, the face should not be anointed, the face should not be rubbed (with paste), the face should not be powdered with chunam, the face should not be smeared with red arsenic, the limbs should not be painted, the face should not be painted, limbs and faces should not be painted. Whoever should do (any of these things), there is an offence of wrong-doing."

Now at that time a certain monk was afflicted by a disease of the eyes. They told this matter to the Lord. He said: "I allow you, monks, on account of disease, to anoint the face." ‖ 5 ‖

Now at that time there was a festival on a mountain-top in Rājagaha.[2] The group of six monks went to see the festival on the mountain-top. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans come to see dancing and singing and music [**107**] like householders who enjoy pleasures of the senses?" They told this matter to the Lord. He said: "Monks, you should not go to see dancing[3] or singing or music. Whoever should go, there is an offence of wrong-doing." ‖ 6 ‖ **2** ‖

Now at that time the group of six monks sang *dhamma* with a long-drawn plain-song sound.[4] People . . . spread it about, saying: "Even as we sing, so do these recluses, sons of the Sakyans sing *dhamma* with a long-drawn plain-song

[1] *Cf. Vin.* ii. 266, iv, 342.
[2] *Cf. Vin.* iv. 85 (*B.D.* ii. 335, and n.) and iv. 267 (where the group of six nuns also go to the festival, made into an offence of expiation for them).
[3] Even to see a peacock dancing is an offence, *VA*. 1201.
[4] *Cf. A.* iii. 251.

sound." Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this group of six monks sing *dhamma* with a long-drawn plain-song sound?" Then these monks told this matter to the Lord. He said: "Is it true, as is said . . . ?"

"It is true, Lord." . . . Having given reasoned talk, he addressed the monks, saying: "Monks, there are these five disadvantages to one singing *dhamma* with a long-drawn plain-song sound: he is pleased with himself in regard to that sound, and others are pleased in regard to that sound, and housepeople look down upon, and while he is himself striving after accuracy in the sound[1] there is an interruption in his concentration, and people coming after fall into the way of (wrong) views.[2] These, monks, are the five disadvantages to one singing *dhamma* with a long-drawn plain-song sound. Monks, *dhamma* should not be sung with a long-drawn plain-song sound. Whoever should (so) sing it, there is an offence of wrong-doing." || 1 ||

Now at that time monks were doubtful about intoning.[3] They told this matter to the Lord. He said: "Monks, I allow intoning." || 2 || **3** ||

Now at that time the group of six monks wore woollen clothes with the fleece outside. People . . . spread it about, saying: "Like householders who enjoy pleasure of the senses." They told this matter to the Lord. He said: "Monks, woollen clothes with the fleece outside should not be worn. Whoever should wear them, there is an offence of wrong-doing."[4] || **4** ||

Now at that time the mango trees in the park of King Seniya Bimbisāra of Magadha were bearing fruit and it was made known by King Seniya Bimbisāra of Magadha: "Let the masters make as much use of the mangoes as they please."

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[1] *sarakutti*.

[2] *VA*. 1202 says the people who come after will say "our teachers and preceptors sang it thus," and they will sing it in the same way. *Cf. A*. iii. 108, 256, *S*. ii. 203.

[3] *sarabhañña*. *Cf. Vin*. i. 196, *Jā*. ii. 109, *DhA*. i. 154. Explained by Bu. as *sarena bhaṇanaṃ*, speaking (or repeating) by means of intonation.

[4] *VA*. 1202 here refers to the Commentary on the *bhūtagāmasikkhāpada*. This is Pāc. 11. (*Vin*. iv. 34; see *B.D*. ii. 227, n. 1.) and the *Comy* is at *VA*. 759 ff.

The group of six monks, having made even young mangoes fall, made use of them. And [**108**] King Seniya Bimbisāra of Magadha wanted a mango. Then King Seniya Bimbisāra of Magadha enjoined people, saying: "Go, good sirs, having gone to the park, bring back a mango."

"Very well, your majesty," and these people having answered King Seniya Bimbisāra of Magadha in assent, having gone to the park, spoke thus to the park keeper: "Good sir, his majesty wants a mango, give (us) a mango."

"There is not a mango, masters; the monks having made even young mangoes fall, have made use of them." Then these people told this matter to King Seniya Bimbisāra of Magadha. He said: "Good sirs, mangoes are much enjoyed by the masters, yet it is moderation that the Lord extols." People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, not knowing moderation, make use of the king's mangoes?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

"Monks, mangoes should not be made use of. Whoever should make use of them, there is an offence of wrong-doing."[1] || 1 ||

Now at that time a certain guild came to have food for an Order.[2] Mango peels were put into the curry. Monks, being scrupulous, did not accept. (The Lord said:) "Accept it, monks, make use of it. I allow you, monks, mango peels." Now at that time a certain guild came to have food for an Order. They did not know how to prepare the peels; they walked into the refectory with the mangoes whole. Monks, being scrupulous, did not accept. (The Lord said:) "Accept them, monks, make use of them. I allow you, monks, to make use of fruit that in five ways is allowable for recluses:[3] if it is damaged[4] by fire, damaged by a knife, damaged by (one's) nail, if it is seedless, and the fifth is if the seeds are discharged.[5] I allow you, monks, to make use of fruit that in these five ways is allowable to recluses." || 2 || **5** ||

[1] *Cf. B.D.* i. 101 f., 108.
[2] As at CV. VIII. **4**. 1.
[3] Quoted *VA*. 767.
[4] These five clauses are explained in detail at *VA*. 767, which rightly reads *parijita* (damaged) instead of the above *paricita*.
[5] *Cf.* MV. VI. **21**. 1 for the last two items.

Now at that time a certain monk, bitten by a snake, passed away.[1] They told this matter to the lord. He said: "Monks, this monk certainly did not suffuse with loving-kindness of mind the four royal snake families. For if, monks, this monk had suffused with loving-kindness of mind the four royal snake families, then this monk, although bitten by a snake, would not have passed away. What are the four royal snake families? The royal snake family of Virūpakkha,[2] the royal snake family of Erāpatha, the royal snake family of Chabyāputta, the royal snake family of Kaṇhāgotamaka. [**109**] Monks, this monk certainly did not suffuse with loving-kindness of mind these four royal snake families. For if, monks, this monk had suffused with loving-kindness of mind these four royal snake families, then this monk, although bitten by a snake, would not have passed away. Monks, I allow you to suffuse with loving-kindness of mind these four royal snake families, (and) to make a charm[3] for the self for self-protection, for self-guarding. And thus, monks, should it be made:

'Love from me for the Virūpakkhas,[4]
Love from me for the Erāpathas,
Love from me for the Chabyāputtas,
Love from me for the Kaṇhāgotamakas.

Love from me for the footless,
Love for the two-footed from me,
Love from me for the four-footed,
Love for the many-footed from me.

Do not let the footless harm me,
Do not let the two-footed harm me,
Do not let the four-footed harm me,
Do not let the many-footed harm me.

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[1] *Cf. A.* ii. 72 (which lays the scene in Sāvatthī) and *Jā.* ii. 144–7.

[2] *Cf. G.S.* ii. 82, n. 1. Virūpakkha is also the name of one of the Four Great Kings, the regent of the western quarter and lord of the Nāgas.

[3] On *parittā*, charm, spell, rune, and *mettā-bhāvanā*, cf. Mrs. Rhys Davids, *Dial.* iii. 185 f., *Sakya*, 221 ff. Above reading is *attaparittaṃ kātuṃ*; at *A.* ii. 72 it is *attaparittāya*, "for self-warding."

[4] Loving-kindness or love, *mettā*, and the three other modes of the *brahmavihāras* are transferred from the mind of the suffuser to that of the being who is suffused or infused.

May all beings, all breathers, all creatures every one,
See all lucky things ;[1] may no evil whatever come.

Immeasurable is the Awakened One, immeasurable
dhamma, immeasurable the Order.
Limited are creeping things : snakes, scorpions,
centipedes, spinning spiders, lizards, mice.

A protection has been made by me, a charm made
by me ;
Let the creatures withdraw.
I, even I, honour the Lord,
I honour the seven fully self-awakened Ones.'

I allow you, monks, to let blood."[2] || **6** ||

Now at that time a certain monk, tormented by dissatisfaction, cut off his own male organ. They told this matter to the Lord. He said : " This foolish man, monks, cut off one thing when another should have been cut off. Monks, one should not cut off one's own male organ. Whoever should cut it off, there is a grave offence." || **7** ||

Now at that time a block of sandal-wood of costly choice sandal-wood had accrued to a (great) merchant of Rājagaha.[3] Then it occurred to this (great) merchant of Rājagaha : " Suppose that I were to have a bowl carved out of this block of sandal-wood ? The chips will be for my enjoyment, and I can also give away the bowl as a gift." Then that (great) merchant of Rājagaha, having had a bowl carved out of that block of sandal-wood, having put a string round it,[4] having hung it up on the top of a bamboo (-pole), having tied it to a series of bamboo (-poles), spoke thus : " Let whatever recluse or brahmin who is a perfected one as well as of psychic power get down this bowl and (to him) it is given."[5] [**110**] Then Pūraṇa

[1] *sabbe bhadrāni passantu. Cf. D.* ii. 89, *sadā bhadrāni passati.*
[2] Allowed also at *Vin.* i. 205.
[3] This story is referred to at *DA.* ii. 388 as the *Rājagaha-seṭṭhi-vatthu.*
[4] At CV. V. 24. 1 somewhat similar actions are ascribed to a monk.
[5] *Cf.* the words of the robber chief at *Vin.* iii. 208.

Kassapa[1] approached the (great) merchant of Rājagaha; having approached, he spoke thus to the (great) merchant of Rājagaha:

"Now I, householder, am a perfected one as well as of psychic power; give me the bowl."

"If, revered sir, the venerable one is a perfected one as well as of psychic power, let him fetch down the bowl and it is given (to him.)"

Then Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, Nātaputta the Jain approached the (great) merchant of Rājagaha; having approached . . . ". . . it is given (to him)."

Now at that time the venerable Moggallāna the Great and the venerable Piṇḍola the Bhāradvāja,[2] having dressed in the morning, taking (each) his bowl and robe, entered Rājagaha for almsfood. Then the venerable Piṇḍola the Bhāradvāja spoke thus to the venerable Moggallāna the Great:

"The venerable Moggallāna the Great is a perfected one as well as of psychic power. Go along, reverend Moggallāna, fetch down this bowl; this bowl is for you."

"The venerable Piṇḍola the Bhāradvāja is a perfected one as well as of psychic power. Go along, reverend Bhāradvāja, fetch down this bowl; this bowl is for you."

Then the venerable Piṇḍola the Bhāradvāja, having risen above the ground,[3] having taken hold of that bowl, circled three times round Rājagaha. Now at that time, the (great) merchant of Rājagaha was standing with his wife and children in his own dwelling holding up his joined palms in salutation, paying homage, and saying: "Honoured sir, let master Bhāradvāja come to rest just here at our dwelling." Then the venerable Piṇḍola the Bhāradvāja came to rest at the dwelling of the (great) merchant of Rājagaha. Then the (great) merchant of Rājagaha, having taken the bowl from

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[1] He and the five others were the six great "heretical" teachers in Gotama's times. Their views are given at *D*. i. 52 ff.

[2] Verses at *Thag*. 123, 124. At *A*. i. 23 he is called chief of the disciples who are lion-roarers. *AA*. i. 196, which gives his story including the above episode, holds that he was called Scrap-hunter, Piṇḍola, from his greed in searching for conjey and rice. Other Comys (*SA*. ii. 393, *UdA*. 252) ascribe his name to the large size of his bowl. For notes on the name Piṇḍola see *Pss. Breth.*, p. 110, n. 4, and p. 415; *K.S.* iv. 68, n. 1.

[3] *vehāsa*. See *B.D.* i. 79, n. 6.

the hand of the venerable Piṇḍola the Bhāradvāja, having filled it with costly solid foods, bestowed it on the venerable Piṇḍola the Bhāradvāja. Then the venerable Piṇḍola the Bhāradvāja, having taken hold of that bowl, went off to the monastery. || 1 ||

People heard: "It is said that the bowl of the (great) merchant of Rājagaha was fetched down by master Piṇḍola the Bhāradvāja," and these people (making) a loud noise, a great noise, followed close after the venerable Piṇḍola the Bhāradvāja. Then the Lord heard the loud noise, the great noise, and having heard it, he addressed the venerable Ānanda, saying: "What on earth, Ānanda, is this loud noise, this great noise?"

"Lord, the bowl of the (great) merchant of Rājagaha has been fetched down by the venerable Piṇḍola the Bhāradvāja. Lord, people heard: 'It is said that the bowl of the (great) merchant of Rājagaha was fetched down by the venerable Piṇḍola the Bhāradvāja, and, Lord, these people (making) a loud noise, a great noise, have followed close after the venerable Piṇḍola the Bhāradvāja'; this, Lord, is the loud noise, the great noise which the Lord (hears)."

Then the Lord on this occasion, in this connection, having had the Order of monks convened, [**111**] questioned the venerable Piṇḍola the Bhāradvāja, saying:

"Is it true, as is said, Bhāradvāja, that the bowl of the (great) merchant of Rājagaha was fetched down by you?"

"It is true, Lord." The Awakened one, the Lord rebuked him, saying:

"It is not suiting, Bhāradvāja, it is not becoming, it is not fitting, it is not worthy of a recluse, it is not allowable, it is not to be done. How can you, Bhāradvāja, on account of a wretched wooden bowl exhibit a condition of further-men,[1] a wonder of psychic power to householders? As, Bhāradvāja, a woman exhibits her loin-cloth on account of a wretched stamped *māsaka*,[2] even so by you, Bhāradvāja, was a condition of further-men, a wonder of psychic power exhibited to householders on account of a wretched wooden bowl. It is not,

[1] *uttarimanussadhamma*. See Defeat IV, Pāc. VIII, and *B.D.* i. Intr. xxiv.
[2] *māsakarūpa*. See *B.D.* i. 72, n. 1, and 71, n. 2. The word also occurs at *Vin.* ii. 294.

Bhāradvāja, for pleasing those who are not (yet) pleased. . . ." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, a condition of further-men, a wonder of psychic power is not to be exhibited to householders.[1] Whoever should exhibit them, there is an offence of wrong-doing. Break, monks, this wooden bowl; having reduced it to fragments, give them to monks as perfume to mix with ointment.[2] And, monks, a wooden bowl should not be used.[3] Whoever should use one, there is an offence of wrong-doing." || 2 || **8** ||

Now at that time the group of six monks used various kinds of bowls, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, a bowl made of gold should not be used,[4] a bowl made of silver should not be used, a bowl made of pearls . . . made of beryl . . . made of crystal . . . made of bronze . . . made of glass . . . made of tin . . . made of lead . . . a bowl made of copper should not be used. Whoever should use (any of these), there is an offence of wrong-doing. I allow you, monks, two (kinds of) bowls: an iron bowl, a clay bowl."[5] || 1 ||

Now at that time the bases of the bowls were rubbed. They told this matter to the Lord. He said: "I allow you, monks, a circular bowl-rest."

Now at that time the group of six monks used various kinds of circular bowl-rests, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, various kinds of circular bowl-rests should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, two (kinds of) circular bowl-rests;

[1] *VA*. 1203 says a miracle is objected to, not psychic power that is volitional in nature.

[2] *Cf. Vin.* i. 203, where sandal-wood was allowed among five perfumes (*añjanupapisana*).

[3] *Cf. B.D.* ii. 115, 415 (and n. 1), and CV. V. 37.

[4] *Cf.* MV. V. 8, 3.

[5] As at *Vin.* iii. 243, iv. 123, 243.

made of tin, made of lead." The thick circular rests could not be inserted.[1] They told this matter to the Lord. He said: "I allow you, monks, to plane them." There were jags (on them).[2] [112] They told this matter to the Lord. He said: "I allow you, monks, to cut swordfish teeth."[3]

Now at that time the group of six monks used carved[4] circular bowl-rests, loaded with little figures, made with ornamentations, and they toured about showing these on carriage-roads. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, carved circular bowl-rests should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, ordinary circular rests."[5] || 2 ||

Now at that time monks (each) put away his bowl with water in it and a bowl was spoiled. They told this matter to the Lord. He said: "Monks, a bowl should not be put away with water in it. Whoever should (so) put it away, there is an offence of wrong-doing. I allow you, monks, to put away a bowl having dried it in the sun."[6]

Now at that time monks (each) dried his bowl in the sun with water in it and a bowl came to smell nasty. They told this matter to the Lord. He said: "Monks, a bowl with water in it should not be dried in the sun. Whoever should (so) dry it, there is an offence of wrong-doing. I allow you, monks, to put away a bowl having emptied it of water,[6] having dried it in the sun."

Now at that time monks (each) laid aside his bowl in the heat and the colour of a bowl was spoiled. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside in the heat. Whoever should (so) lay it aside, there is an offence of wrong-doing. I allow you, monks, to

[1] *acchupiyanti*. *Cf.* MV. VIII. **14**. 1, where the word is used of "inserting a patch into a robe." The meaning above may be "the circular rests were thick and they (i.e. the bowls) could not be inserted."

[2] *valiṃ honti*. *P.E.D.* suggests reading *valiyo*. Perhaps *vali* is here jag or scratch, the planing or adzing not having been well done. The jags could then be made the best of by converting them into crocodile teeth to hold the bowls. But this rendering is as conjectural as that given at *Vin. Texts* iii. 83.

[3] See also CV. V. **11**. 6.

[4] *Citra*, variegated or painted, but not always, and above it appears to be more likely "carved."

[5] Bu. says "just (or, only, *eva*) the circular rests cut with swordfish teeth.

[6] *Cf. Vin.* I. 46.

put away a bowl, having dried it for a short time in the sun's heat."[1] ‖ 3 ‖

Now at that time many bowls came to be laid aside in the open air without a prop. Having been blown against one another by gusts of wind, the bowls were broken. They told this matter to the Lord. He said: "I allow you, monks, a little prop for bowls."

Now at that time monks (each) laid aside his bowl at the edge of a solid bench.[2] Having fallen down, a bowl was broken. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside at the edge of a solid bench. Whoever should (so) lay it aside, there is an offence of wrong-doing."

Now at that time monks (each) laid aside his bowl at the edge of a plaster flooring.[3] Having fallen down, a bowl was broken. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside at the edge of a plaster flooring. Whoever should (so) lay it aside, there is an offence of wrong-doing."

Now at that time monks (each) turned his bowl upside down[4] on the ground. A rim was rubbed. They told this matter to the Lord. He said: "I allow you, monks, a grass mat."[5] The grass mat was eaten by white ants. They told this matter to the Lord. He said: "I allow you, monks, a piece of cloth." The piece of cloth was eaten by white ants. [**113**] They told this matter to the Lord. He said: "I allow you, monks, a bowl-stand."[6] Having fallen down from a bowl-stand, a

[1] *Cf. Vin.* i. 46.

[2] *miḍhante.* At *Vin.* ii. 143 *miḍḍhi.* *Vin. Texts* iii. 163 say that it is built against the wall of a room or on the veranda against the outer wall of a house or hut. Often made of hardened mud with two wooden legs in front, it is a bench used to sit or sleep on. *VA.* 1203 says *ālindaka-* (veranda) *miḍhakādīnam ante,* and implies that some *miḍhis* are narrow. Allowed at *Vin.* ii. 149 when grass mats had been eaten by rats and so on, and where *miḍhi* appears as something hard and also as something to sleep on. The meaning is not certain.

[3] *paribhaṇḍa.* Meaning uncertain. *VA.* 1203–4 says "on the outer side, on the edge of a treated (or, made, erected, *kata*) narrow *miḍhi.*" On the word at *Vin.* ii. 172 the Comy. says it is made of cow dung and of paste, *kāsava,* for colouring floors, walls, etc.; and on the word at *Vin.* ii. 220 it says *bahi jaggati,* he lies awake (or, watches) outside. In explaining "piece of cloth," *coḷaka,* below, *VA.* 1204 speaks of *mattika-paribhaṇḍakatā bhūmi,* which seems to mean "earth treated with clay and plaster."

[4] See CV. V. **20**. 3.

[5] Allowed at CV. V. **11**. 3 below; also at *Vin.* ii. 148, to save limbs and robes from being covered with dust.

[6] *pattamāḷaka.* *VA.* 1204 says "made of brick or made of wood."

bowl was broken. They told this matter to the Lord. He said: "I allow you, monks, a wicker stand for bowls."[1] A bowl was rubbed on the wicker stand for the bowls. They told this matter to the Lord. He said: "I allow you, monks, a bag for bowls." There was no strap at the edge. They told this matter to the Lord. He said: "I allow you, monks, a strap at the edge, a thread for tying."[2] || 4 ||

Now at that time monks (each) hung his bowl on a peg in the wall[3] and on an "elephant-tusk" (peg).[3] Having fallen down, a bowl was broken. They told this matter to the Lord. He said: "Monks, a bowl should not be hung up. Whoever should hang one up, there is an offence of wrong-doing."

Now at that time monks (each) laid aside his bowl on a couch. Sitting down heedlessly, they broke a bowl having sat down (hard) on it.[4] They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside on a couch. Whoever should (so) lay it aside, there is an offence of wrong-doing." . . . (*The same repeated for* laying aside a bowl on a chair). . . .

Now at that time monks (each) laid aside his bowl on his lap. They got up heedlessly and a bowl, having fallen down, was broken. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside on a lap. Whoever should (so) lay it aside, there is an offence of wrong-doing."

Now at that time monks (each) laid aside his bowl in a sunshade.[5] A sunshade was lifted up by gusts of wind[6] and having fallen down a bowl was broken. They told this matter to the Lord. He said: "Monks, a bowl should not be laid aside in a sunshade. Whoever should (so) lay it aside, there is an offence of wrong-doing."

Now at that time monks (each) opened a door[7] when he had a bowl in his hand. As a door was blowing to and fro, a bowl was broken. They told this matter to the Lord. He said: "Monks, a door should not be opened when one has a bowl

[1] *pattakaṇḍolika*.
[2] *Cf.* MV. VI. 12. 4, CV. V. 11. 5. See *B.D.* iv. 276, n. 8.
[3] As at *Vin.* iii. 48. Allowed at *Vin.* ii. 152.
[4] *Cf. Vin.* iii. 79 (*B.D.* i. 137 and n. 4).
[5] *chatta*. *N.B.* at *Vin*, i. 152 this word appears to mean a large vessel or receptacle.
[6] *Cf.* above V. 9. 4 and *Vin.* iv. 345.
[7] See *B.D.* i. 199, n. 3.

in one's hand. Whoever should (so) open it, there is an offence of wrong-doing." || 5 || **9** ||

Now at that time monks went about for almsfood (to be put) into a gourd.[1] People . . . spread it about, saying: "Like members of other sects."[2] They told this matter to the Lord. He said: "Monks, you should not go about for almsfood (to be put) into a gourd. Whoever should (so) go about, there is an offence of wrong-doing."

Now at that time monks [**114**] went about for almsfood (to be put) into a water-pot. People . . . (*as above*) ". . . offence of wrong-doing." || 1 ||

Now at that time a certain monk came to be a wearer of nothing but rag-robes;[3] he carried a bowl made from a skull. A certain woman. terrified at having seen him, uttered a scream of horror;[4] "How terrible for me, indeed it is a demon[5] after me." People . . . spread it about, saying: "How can these recluses, sons of the Sakyans carry a bowl made from a skull, like demon-worshippers?"[6] They told this matter to the Lord. He said: "Monks, a bowl made from a skull should not be carried. Whoever should carry one, there is an offence of wrong-doing. Nor, monks, should you be a wearer of nothing but rag-robes. Whoever should be, there is an offence of wrong-doing." || 2 ||

Now at that time monks took back in their bowls odd bits and bones and impure water.[7] People . . . spread it about, saying: "That very thing from which these recluses, sons of the Sakyans eat, that is simply their waste-tub."[8] They told this matter to the Lord. He said: "Monks, odd bits and bones and impure water should not be taken back in a bowl. Whoever should (so) take (these things) back, there is an offence of wrong-doing. I allow you, monks, a waste-tub." || 3 || **10** ||

[1] *Cf. Vin.* i. 90 (*B.D.* iv. 114) = iii. 245 (*B.D.* ii. 119) where they went about for almsfood to be put into their hands.

[2] See *B.D.* ii. 119, n. 4.

[3] Bu. says that in this case his robes, couch and chair were from a rag-heap.

[4] *Cf. M.* i. 448.

[5] *pisāca*, as at *M.* i. 448. *MA.* iii. 165 explains, "a demon (*pisāca*) has come to eat me."

[6] *pisācillikā*. Word occurs at *Vin.* i. 152, ii. 134, *SnA.* 357.

[7] Same list found at *Vin.* iv. 266 in definition of *vighāsa*, "scraps of food."

[8] *paṭiggaha*, a receptacle, a receiving thing. Word occurs below V. **11**. 5. (meaning thimble), but *cf. udakap-* at *Vin.* ii. 213.

Now at that time monks were sewing robe-material, having ripped it up with their hands. The robe-material became unsightly.[1] They told this matter to the Lord. He said: "I allow you, monks, a small knife, a piece of felt[2] (to wrap round it)." Now at that time a small knife with a handle[3] accrued to the Order. They told this matter to the Lord. He said: "I allow you, monks, a small knife with a handle." Now at that time the group of six monks used various kinds of small knives with handles, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, various kinds of small knives with handles should not be used. Whoever should use (one), there is an offence of wrong-doing. I allow them, monks, to be made of bone, made of ivory, made of horn, made of reeds, made of bamboo, made of pieces of stick, made of lac, made of crystal, made of copper, made of the inside of a conch-shell."[4] || 1 ||

Now at that time monks sewed robe-material with a cock's feather and with bamboo-rind[5] and the robe-material came to be badly sewn. They told this matter to the Lord. He said: "Monks, I allow you a needle." The needles became rusty.[6] "I allow you, monks, [**115**] a tube for (holding) the needles."[7] Even in the tubes they became rusty. "I allow you, monks, to fill them with yeast."[8] Even in the yeast they became rusty. "I allow you, monks, to fill them with barley-meal."[9] Even in the barley-meal they became rusty. "I allow you, monks, powdered stone." Even in the powdered stone they became rusty. "I allow you, monks, to have it mixed with

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[1] *viloma*.

[2] *namataka*, allowed again at *Vin*. ii. 123, 134. Word also found at *Vin*. ii. 267.

[3] *daṇḍasatthaka*.

[4] *Cf*. MV. VI. 12. 1, and see *B.D*. iv. 276 for notes.

[5] *veḷupesikā*. Word found at *D*. ii. 324.

[6] *kaṇṇakita*, spoiled in some way, probably rusty, blunt or stained. The word appears to be used in the sense of stained (of the ground and of a wall) at MV. I. 25. 15 = CV. VIII. 1. 3; and in the sense of stained, soiled or spoiled (of robes) at Nuns' Pāc. 24. *VA*. 1205 explains as *mallagahitā honti* (*v. l malaggahitā*). *Mala* may mean rust. *Vin. Texts* iii. 91 translates as "blunt."

[7] *sūcināḷika*. Pāc. 86 makes it an offence to have a *sūcighara* made of bone, ivory or horn.

[8] *kiṇṇa*, explained at *VA*. 1205 as *kiṇṇacuṇṇa*.

[9] *sattu*. Oldenberg's text reads *satthu*. *Cf*. *B.D*. ii. 322, n. 4.

beeswax." The powdered stone broke up. "I allow you, monks, powdered stone (mixed) with gum."[1] || 2 ||

Now at that time monks, having driven in posts here and there, having tied them together, sewed robe-material. The robe-material became misshapen at the corners.[2] They told this matter to the Lord. He said: "I allow you, monks, a *kaṭhina*-frame[3] (and) strings for the *kaṭhina*-frame[4] (and) to sew robe-material having tied it down here and there." They spread out a *kaṭhina*-frame in an uneven place; the *kaṭhina*-frame was split. "Monks, a *kaṭhina*-frame should not be spread out in an uneven place. Whoever should (so) spread one out, there is an offence of wrong-doing." They spread out a *kaṭhina*-frame on the ground. The *kaṭhina*-frame was soiled by dust. "I allow you, monks, a grass mat."[5] An edge of the *kaṭhina*-frame was injured.[6] "I allow you, monks, to put on a braiding, a binding."[7] The *kaṭhina*-frame was not large enough.[8] "I allow you, monks, a stick in the *kaṭhina*-frame,[9]

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[1] *saritasipāṭika*; *cf. hiṅgusipāṭika* at *Vin.* i. 201 (MV. VI. 7). But *VA.* 1206 explains as *madhusitthakapilotikaṃ satthakosakaṃ*, a little cloth for the beeswax, a little sheath for a knife. *Cf.* also below, p. 185, n. 4.

[2] *vikaṇṇa*, as at *Vin.* i. 297.

[3] *kaṭhina* here, as pointed out at *Vin. Texts* iii. 92, n. 8 " is evidently a sort of framework." *VA.* 1206 says it " is a *nisseṇi* (ladder, frame ?) and another should be spread (*attharati*) there for the mats." Or the translation of this may be: " the *nisseṇi* should be spread out there and another for the mats." The verb used here in connection with *kaṭhina* is *pattharati*, to spread out, to extend; whereas *attharati* is the verb used in connection with the formal making up of the *kaṭhina*-cloth; see *B.D.* ii. 26, n. 3 and MV. VII.

[4] *kaṭhinarajja* (*v.l.-rajju*). *VA.* 1206 says " those who are sewing robe-material double, tie the robe-material to the *kaṭhina* (-frame)."

[5] As at CV. V. 9. 4 above.

[6] *jīrati*, or " wore out (with age)." This would begin a new idea, and perhaps this is intended. On the other hand, to say that it was hurt or damaged would imply that the grass mat was not big enough to protect the edges of the frame, and thus the same idea would be continued.

[7] *anuvāta paribhaṇḍa*. See *B.D.* ii. 409, n. 7, 8 (where also further references are given). These two words occur at *Vin.* i. 254 as representing things which must have a place in the making of the *kaṭhina*-cloth into robes; and again at *Vin.* i. 297 as representing things to be used in strengthening robes.

[8] *VA.* 1206 says the frame was made according to the height of a tall monk, but when the robe-material was being (formally) made there, it did not suffice for (even) a short monk.

[9] *daṇḍakaṭhina*. *P.E.D.* says that this is *kaṭhina*-cloth stretched on a stick (for the purpose of measuring). *VA.* 1206 says, " it means: 'I allow you to bind another frame (*nisseṇi*) of the height of such and such a monk in the middle of that one' " (i.e. of the original *nisseṇi*, by which *VA.* has already explained *kaṭhina*).

a skewer,[1] a slip of wood,[2] a cord for tying,[3] a thread for tying,[4] and having tied the robe-material, to sew it." The spaces between the threads became unequal.[5] "I allow you, monks, a mark[6] (to keep the spaces between the threads equal)." The threads became crooked. "I allow you, monks, a false thread."[7] || 3 ||

Now at that time monks trod on a *kaṭhina*-frame with unwashed feet; the *kaṭhina*-frame was damaged. They told this matter to the Lord. He said: "Monks, a *kaṭhina*-frame should not be trodden upon if your feet are unwashed. Whoever should (so) tread upon (one), there is an offence of wrong-doing."

Now at that time monks trod on a *kaṭhina*-frame with damp feet. . . . He said: "Monks, a *kaṭhina*-frame should not be trodden upon if your feet are damp. Whoever should (so) tread upon (one), there is an offence of wrong-doing."

Now at that time monks trod on a *kaṭhina*-frame with their sandals on.[8] . . . He said: "Monks, a *kaṭhina*-frame should not be trodden upon if you have your sandals on. Whoever should (so) tread upon (one), there is an offence of wrong-doing." || 4 ||

Now at that time monks, sewing robes, pricked[9] their fingers; their fingers became painful. They told this matter to the Lord. He said. "Monks, I allow a thimble."[10] Now at that time the group of six monks used various kinds of thimbles, made of gold, made of silver. [116] People . . . spread it

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[1] *piḍalaka* (*VA*. 1206 *vidalaka*). *VA*. 1206 says, "it is for making double, having drawn back the ends (*pariyante*) of the mat in accordance with the measure of the stick in the *kaṭhina*-frame."

[2] *salāka*. *VA*. 1206 explains as a slip of wood going in between a double piece of robe-material.

[3] *vinandhanarajju*. *VA*. 1206 says "a cord tying the smaller frame (*nisseṇi*) together with the large frame there."

[4] *vinandhanasuttaka*. *VA*. 1206, "thread for tying the robe-material to the smaller frame."

[5] *visamā*. *VA*. 1206 says that some were large, some small.

[6] *kaḷimbhaka*. *VA*. 1206 says "talipot palm leaves and so on—whatever does for knowing the (right) measure."

[7] *moghasuttaka*. *VA*. 1206 says "for recognition by a yellow thread, as carpenters go by a black thread on a piece of wood." See *B.D.* iv. 354 and *cf*. *VA*. 1110 in explanation of *bandhanamattena*. In both cases the false thead is a guide.

[8] See *B.D.* iii. 144, n. 1.

[9] *paṭiganhanti*.

[10] *paṭiggaha*. Cf. above, p 156.

about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, various kinds of thimbles should not be used. Whoever should use them, there is an offence of wrong-doing. I allow them, monks, to be made of bone . . . made of the inside of a conch-shell."

Now at that time needles and small knives and thimbles were lost. They told this matter to the Lord. He said: "I allow you, monks, a small bowl to hold (these things in)."[1] (The contents of) the small bowls got in a muddle. They told this matter to the Lord. He said: "I allow you, monks, a bag for thimbles." There was no strap at the edge. They told this matter to the Lord. He said: "I allow you, monks, a strap at the edge, a thread for tying."[2] || 5 ||

Now at that time as monks were sewing robes in the open air they were bothered by cold and heat.[3] They told this matter to the Lord. He said: "I allow you, monks, a hall for the *kaṭhina*-frame, a hut for the *kaṭhina*-frame." A hall for the *kaṭhina*-frame was low to the ground,[4] it was flooded by water. They told this matter to the Lord. He said: "I allow you, monks, to make it high to the ground." The piling collapsed. "I allow you, monks, to pile up three (kinds of) pilings: a piling of bricks, a piling of stones, a piling of wood."[5] They were inconvenienced as they were ascending. "I allow, monks, three (kinds of) staircases: a staircase of bricks, a staircase of stones, a staircase of wood." As they were ascending they fell off. "I allow, monks, a balustrade."[6] Powdered grass[7] fell into the hall for the *kaṭhina*-frame. "I allow you, monks, having lashed[8] on (a roof[9]), to give a

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[1] *āvesanavitthaka*. *Āvesana* is dwelling, *vittha* a bowl, as in *surāvittha* at *Jā.* v. 427, *DhA.* iii. 66. *VA.* 1206 explains by *pāti-* (bowl) *caṅgoṭakādi* (box and so on).

[2] As at MV. VI. **12**. 4.

[3] Cf. this passage with CV. V. **14**. 2, 3: VI. **3**. 6.

[4] *Cf.* this passage with CV. V. **14**. 2.

[5] As at CV. V. **16**. 2; **17**. 2; VI. **3**. 3.

[6] *ālambanabāha*. *Ālambana* by itself is "the plinth of a railing or balustrade," A. K. Coomaraswamy, *Indian Architectural Terms, J.A.O.S.*, Vol. 48, No. 3, p. 251.

[7] *tiṇacuṇṇa*, as at Vin. i. 203.

[8] *ogumphetvā*. *Cf. ogumphiyanti* at *Vin.* i. 194.

[9] So *VA.* 1207, *chadanaṃ odhunitvā*.

smearing inside and outside,[1] whitewash,[2] black colouring, red chalk, wreath-work, creeper-work, swordfish teeth, the five (pieces of) cloth design, a bamboo for hanging up robe-material,[3] a cord for hanging up robe-material."[3] || 6 ||

Now at that time monks, having sewn robe-material, went away having left the *kaṭhina*-frame at that very place, and it was eaten by rats and white ants. They told this matter to the Lord. He said: "I allow you, monks, to fold up the *kaṭhina*-frame." A *kaṭhina*-frame was split. "I allow you, monks, to fold up the *kaṭhina*-frame by using a wooden rod."[4] A *kaṭhina*-frame was twisted out of position.[5] "I allow you, monks, a cord for tying it." Now at that time monks, having lifted up the *kaṭhina*-frame on to walls and posts, went away and the *kaṭhina*-frame, having fallen down, was split. They told this matter to the Lord. He said: "I allow you, monks, to hang it on a peg in a wall or on an 'elephant-tusk' (peg)." || 7 || **11** ||

Then the Lord having stayed in Rājagaha for as long as he found suiting set out on tour for Vesālī. Now at that time [**117**] the monks went along (each) taking his needle and small knife and medicine in his bowl. They told this matter to the Lord. He said: "I allow you, monks, a bag for medicine." There was no strap at the edge. They told this matter to the Lord. He said: "I allow you, monks, a strap at the edge, a thread for tying."

Now at that time a certain monk, having tied his sandals to his girdle entered a village for almsfood. A certain lay-follower, greeting that monk, knocked up against the sandals with his head. That monk became ashamed. Then that monk, having arrived at a monastery, told this matter to the monks. The monks told this matter to the Lord. He said:

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[1] *ullittāvalitta*, as in definition of "hut" and "dwelling-place" at *Vin.* iii. 149, 156 respectively (see *B.D.* i. 267, n. 3).

[2] This and the following terms, as far as "five (pieces of) cloth design," mentioned again at *Vin.* ii. 121, iv. 47. *Cf. Vin.* ii. 172. For notes see *B.D.* ii. 259.

[3] Allowed at *Vin.* i. 286.

[4] *goghaṃsikā*. I do not follow the meaning as given at *Vin. Texts* iii. 98, for monks were not allowed to use cowhides (*Vin.* i. 193). *VA.* 1207 says, "having arranged (*katvā*) a bamboo or a stick (*daṇḍaka*) from a tree inside, to fold it up (i.e. the frame) together with that."

[5] *viveṭhiyati*.

"I allow you, monks, a bag for sandals." There was no strap at the edge. "I allow you, monks, a strap at the edge, a thread for tying." || 12 ||

Now at that time on a certain road there was water that was not allowable[1] (for) there was no strainer. They told this matter to the Lord. He said: "I allow, monks, a strainer." A little piece of cloth was not enough. "I allow, monks, a strainer on a ladle." The little piece of cloth was not enough. They told this matter to the Lord. He said: "I allow a regulation waterpot."[2] || 1 ||

Now at that time two monks were going along a high road in the Kosalan country. One monk indulged in bad habits.[3] The other monk spoke thus to that monk: "Do not do that, your reverence, it is not allowable." He grumbled at him. Then that monk, tormented by thirst, spoke thus to the monk who had grumbled: "Give me the strainer,[4] your reverence, I will drink (some) water." The monk who had grumbled did not give it. That monk passed away, tormented by thirst. Then that monk, having arrived at a monastery, told this matter to the monks. They said: "But did you, your reverence, (although) being asked, not give a strainer?"

"No, your reverences." Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this monk, when being asked for a strainer, not give it?" Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned this monk, saying:

"Is it true, as is said, that you, monk, when being asked for a strainer, did not give it?"

"It is true, Lord." The enlightened one, the Lord rebuked him, saying:

"It is not suitable in you, foolish man, it is not becoming, it is not fitting, it is not worthy of a recluse, it is not allowable,

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[1] Doubtless meaning that it had "living creatures" in it—an offence to make use of water like this, Pāc. LXII, and *cf.* Pāc. XX.

[2] *dhammakaraka*, as at *Vin.* ii. 177, 302. *Cf. DhA.* iii. 290.

[3] *Cf. Vin.* iv. 83 (*B.D.* ii. 332).

[4] It looks as if the strainer, at the date of this episode, was communal, one serving a number of monks. At *Vin.* ii. 302 it is given among a "recluse's requisites."

it is not to be done. How can you, foolish man, when being asked for a strainer, not give it? It is not, [118] foolish man, for pleasing those who are not (yet) pleased . . . ." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Monks, if a monk is going along a highroad and is being asked for a strainer, he should not not give it. Whoever should not give it, there is an offence of wrong-doing. Nor, monks, should you go along a highroad without a strainer. Whoever should (so) go, there is an offence of wrong-doing. If there is not a strainer nor a regulation water-pot, then a corner of the outer cloak should be determined upon with the words, 'I will drink (water) having strained it with this'." || 2 ||

Then the Lord, walking on tour gradually arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove at the Hall of the Gabled Pillars. Now at that time monks were making repairs. The water-strainer did not cease (to be in use[2]). They told this matter to the Lord. He said: "I allow, monks, a double water-strainer."[2] The double water-strainer did not cease (to be in use). They told this matter to the Lord. He said: "I allow, monks, a filter."[3] Now at that time monks were pestered by mosquitoes. They told this matter to the Lord. He said: "I allow, monks, a mosquito-net."[4] || 3 || **13** ||

Now at that time at Vesālī a succession of meals of sumptuous foods came to be arranged.[5] Monks, having eaten the

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[1] *na sammati*, did not rest, cease. The meaning must be that the thirsty monks made such constant demands upon it that it did not meet their needs and that therefore something larger was wanted to give more water and more quickly.

[2] *daṇḍaparissāvana*. *Cf.* *daṇḍasatthaka* and *daṇḍakaṭhina* at CV. V. **11**. 1, 3. *Vin. Texts* iii. 102 gives "double strainer" with note that it is "apparently a long box, both ends of which strain the water which is poured into the middle by means of a pipe (*daṇḍaka*)." *Daṇḍakaṭhina* certainly has nearly the meaning of a "double *kaṭhina*-frame." *VA*. 1207 says "like dyers' strainers for alkaline dyes, having tied a piece of cloth to the four ends of a frame, water should be poured into a pipe (*daṇḍaka*) in the middle. Then you strain, having filled both the divisions."

[3] *ottharaka*, a kind of strainer. It seems, from Bu's remarks, that this is a strainer which by means of four pipes filters water that monks can then take in a pitcher.

[4] *makasakuṭikā*, or mosquito-curtain. *VA*. 1207 explains by *cīvarakuṭikā*. Does this mean a little hut (made of robe-material)?

[5] As at *Vin*. iv. 75; i. 57 (Rājagaha), i. 248 (Kusinārā).

sumptuous foods, became very ill with their bodies full of (bad) humours.[1] Then Jīvaka Komārabhacca went to Vesālī on some business or other. Jīvaka Komārabhacca saw the monks who were very ill with their bodies full of (bad) humours; seeing them, he approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Jīvaka Komārabhacca spoke thus to the Lord:

"At present, Lord, monks are very ill with their bodies full of (bad) humours. It were well, Lord, if the Lord allowed the monks a place for pacing up and down in and a bathroom.[2] Thus will the monks come to have few afflictions."[3] Then the Lord gladdened, rejoiced, roused, delighted Jīvaka Komārabhacca with talk on *dhamma*. Then Jīvaka Komārabhacca, gladdened . . . delighted by the Lord with talk on *dhamma*, rising from his seat, having greeted the Lord, departed keeping his right side towards him. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, a place for pacing up and down in, and a bathroom." || 1 ||

Now at that time [**119**] monks paced up and down in an uneven place for pacing up and down in; their feet became painful. They told this matter to the Lord. He said: "I allow you, monks, to make it level." A place for pacing up and down in was low to the ground; it was flooded by water. "I allow you, monks, to make it high to the ground . . . (*as in* V. **11**. 6). . . . I allow you, monks, a balustrade."

Now at that time, monks, as they were pacing up and down in the place for pacing up and down in, fell off. They told this matter to the Lord. He said: "I allow, monks, a railing round the place for pacing up and down in."[4] Now at that time monks, pacing up and down in the open air, were bothered

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[1] As at *Vin.* i. 206.

[2] *jantāghara*, as at MV. I. **25**. 12; see *B.D.* iv. 62, and *Vin. Texts* iii. 103, n. 2.

[3] *appābādhā*. Jīvaka was probably taking a wider view of maintaining the monks' health than the "convalescent" of *Vin. Texts* iii. 103 allows for.

[4] *caṅkamanavedikā*. As noted by A. K. Coomaraswamy in *Indian Architectural Terms*, *J.A.O.S.*, Vol. 48, No. 3, p. 273 (*q.v.* for further references), *D.* ii. 179 gives the component parts of a *vedikā*: the uprights, the cross-bars and the coping. *Cf. vedikāvātapāna* at CV. VI. **2**. 2.

by cold and heat. They told this matter to the Lord. He said: "I allow, monks, a hall in the place for pacing up and down in." Powdered grass fell into the hall in the place for pacing up and down in. "I allow you, monks, having lashed on (a roof) . . . (*as in* V. **11**. 6) . . . a cord for hanging up robe-material." ‖ 2 ‖

A bathroom was low to the ground; it was flooded by water. "I allow you, monks, to make it high to the ground . . . (*as in* V. **11**. 6) . . . a balustrade." There was no door[1] to a bathroom. "I allow, monks, a door, a doorpost and lintel,[2] a hollow like a mortar (for the door to revolve in[3]), a small upper projection,[4] a post for the bolt,[5] a 'monkey's head,'[6] a pin (to secure the bolt),[7] a (stick used as a) bolt,[8] a keyhole,[9] a hole for pulling through (the cord),[10] cord for pulling through."[11]

The lower part of the lath and plaster wall[12] of a bathroom decayed. They told this matter to the Lord. He said: "I allow you, monks, to make a facing (round it)."[13] The

[1] *kavāṭa*, the door itself, that which closes the aperture.

[2] *piṭṭhasaṁghāṭa*. Allowed again with the two following items at CV. VI. **2**. 1.

[3] *udukkhalika*. I follow translation at *Vin. Texts* iii. 105.

[4] *uttarapāsaka*. *Vin. Texts* iii. 105–6 "projections to revolve in these hollows."

[5] *aggaḷavaṭṭi*. *VA*. 1207 says, "the same measure as the doorpost, *dvārabāhā*, it is simply called *aggaḷathambha* (post for a bolt or bar). Having made three or four holes there, they put in pins" (*sūci*, or cross-bars).

[6] *kapisīsaka*. *VA*. 1207 says, "this means, having perforated the doorpost, it is called a bolt-projection, *aggaḷapāsaka*, put in there." *C.P.D.* (under *aggaḷapāsaka*) notes that "according to *VA*. (*Vin.* ii. 120) = *kapisīsaka*, quadrangular end of the bolt of a door, S.B.E. XX. p. 106)." *Cf. D.* ii. 143, *kapisīsaṃ ālambitvā ṭhito*, which DA. 584 explains as *kapisīsakan ti dvārabāhakoṭiyaṃ ṭhitaṃ aggaḷarukkhaṃ*, "a piece of wood for the bolt fixed at the top of the doorpost." It must be a hole or cavity to receive the bolt. The word also occurs at *Jā*. iii. 23.

[7] *sūcika*. *VA*. 1207 says, "it is put in, having made a hole in the middle there" (*i.e.* in the "monkey's head"). *Cf. aggaḷasūci* at *M*. i. 126, "the pin for the bolt."

[8] *ghaṭikā*. *VA*. 1207 merely says "joined above," *upari yojitā*. *Cf. ghaṭikaṃ ugghāṭetvā*, having undone the bolt, at *Vin.* ii. 207, and *sūcighaṭikā* at *Vin.* ii. 237, *S*. iv. 290 *Ud*. 52. It is explained at *UdA*. 298: *sūcighaṭikā* means having fixed (*ādahitvā*, *v.l. ādiṃ katvā*) the pin for the bolt, *aggaḷasūci*, and the upper bolt, *uparighaṭikā*, having closed it firmly. The *ghaṭikā* would appear to be a subsidiary bolt, the main one being the *aggaḷa*.

[9] *Cf.* below, p. 207.

[10] *āviñchanachidda*. This and the next allowed again at CV. VI. **2**. 1 because there doors could not be made to meet (the doorposts), *na phassiyanti*.

[11] *āviñchanarajju*.

[12] *kuḍḍapāda*; also below VI. **3**. 4 of a dwelling-place and where a different remedy was "allowed."

[13] *maṇḍalikaṃ kātuṃ*. *VA*. 1207 says *nīcavatthukaṃ cinituṃ*, "to pile low to the ground," for which expression *cf.* V. **11**. 6.

bathroom had no pipe for the steam.[1] "I allow, monks, a pipe for the steam."

Now at that time monks made a fireplace in the middle of a small bathroom, and there was no access.[2] "I allow you, monks, to make a fireplace at one side of a small bathroom, in the middle of a large one." The fire in the bathroom scorched their faces. "I allow, monks, clay for the face."[3] They moistened the clay with their hands. "I allow, monks, a tub for the clay." The clay came to smell nasty. "I allow you, monks, to cure[4] it." The fire in the bathroom scorched their bodies. "I allow you, monks, to take in water." They took in water in dishes and bowls. "I allow you, monks, a receptacle for water,[5] a saucer[6] for the water." A bathroom with a grass roofing did not make them sweat. "I allow you, monks, having lashed on (a roof),[7] to give it a smearing inside and outside." The bathroom became swampy. "I allow you, monks, to spread three (kinds of) spreadings: a spreading of bricks, a spreading of stones, a spreading of wood."[8] Even so it became swampy. "I allow you, monks, to wash it." Water remained. "I allow, monks, a drain for the water."[9] Now at that time monks sat down [120] on the ground in a bathroom and they got pins and needles in their limbs. "I allow, monks, a chair for the bathroom." Now at that time a bathroom was not fenced in. "I allow, monks, three (kinds of) fences to fence it in with: a fence of bricks, a fence of stones, a fence of wood."[10] || 3 ||

There was no porch.[11] "I allow, monks, a porch." The porch was low to the ground; it was flooded by water. "I allow you, monks, to make it high to the ground . . . (*as in*

[1] *dhūmanetta*. *Cf.* MV. VI. **13**. 2. *VA*. 1207 says a hole for letting out the steam.

[2] *upacāra* as in CV. VI. **3**. 3.

[3] *mukhamattikā*. *Cf.* MV. I. **25**. 12.

[4] *vāsetuṃ*, in the sense of to prepare, to treat, as at MV. VI. **17**. Bu. says "to cure with perfumes."

[5] *udakaṭṭhāna*. Bu. reads *udakanidhāna*, a receptacle for water, and explains, "a place for putting water; having put the water in a pitcher (*ghaṭa*) there, one can use it by means of a saucer" (or cup).

[6] *sarāvaka*, as at *Vin*. i. 203. *Cf.* *ācamanasarāvaka* at CV. V. **35**. 4.

[7] See above, CV. V. **11**. 6.

[8] As in CV. V. **17**. 1.

[9] As at end of CV. V. **14**. 5; **17**. 2.

[10] As at V. **17**. 1; *cf.* *Vin*. iv. 266.

[11] *koṭṭhaka*. *VA*. 1208 says this means *dvārakoṭṭhaka*, gateway in the porch. See CV. V. **35**. 4.

V. **11**. 6) . . . a balustrade." There was no door to the porch. "I allow, monks, a door, doorposts and lintel . . . (*as in* V. **14**. 3) . . . a hole for pulling through (the cord), cord for pulling through." Powdered grass fell on to the porch. "I allow you, monks, having lashed on (a roof), to give it a smearing inside and outside, whitewash, black colouring, red chalk, garland design, creeper design, swordfish teeth, the five (pieces of) cloth design."[1] || 4 ||

A cell became swampy.[2] "I allow you, monks, to sprinkle gravel."[3] They did not succeed in doing so. "I allow you, monks, to lay down flagstones." Water remained. "I allow, monks, a drain for the water."[4] || 5 || **14** ||

Now at that time monks, while naked,[5] greeted others who were naked and caused others who were naked to greet them; did a service to others who were naked and made others do a service to those who were naked; while naked they gave to others who were naked, accepted naked, ate naked, partook of naked, tasted naked, drank naked. They told this matter to the Lord. He said:

"Monks, one who is naked should neither greet nor be greeted by one who is naked; one who is naked should not cause another to greet nor to be greeted by one who is naked; a service for one who is naked should not be done by one who is naked, a service for one who is naked should not be caused to be done by one who is naked; one who is naked should not give to a naked one, one who is naked should not accept, one who is naked should not eat, one who is naked should not partake of, . . . should not taste . . . should not drink. Whoever should (so) drink, there is an offence of wrong-doing." || **15** ||

Now at that time monks laid aside their robes on the ground in a bathroom; the robes became soiled with dust.[6] They

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[1] As at CV. V. **11**. 6.
[2] As at CV. V. **35**. 4; VI. **3**. 8.
[3] *marumbā*, as in Pāc. X in definition of "natural ground" (see *B.D.* ii. 224 and n. 1).
[4] As in CV. V. **14**. 3.
[5] That is, in the bathroom.
[6] As at CV. V. **11**. 3.

told this matter to the Lord. He said: "I allow, monks, a bamboo for robes, a cord for robes." When it rained the robes got wet. "I allow, [**121**] monks, a hall in the bathroom." The hall in the bathroom was low to the ground. "I allow, monks, . . . (*as in* V. **11**. 6) . . . a balustrade." Powdered grass fell on to the hall in the bathroom. "I allow you, monks, having lashed on (a roof) . . . (*as in* V. **11**. 6) . . . a bamboo for robes, a cord for robes." || 1 ||

Now at that time monks were doubtful about doing a service both when in a bathroom and in the water. They told this matter to the Lord. He said: "I allow, monks, three (kinds of) coverings: a covering to the bathroom, a covering to the water, a covering by clothes.[1]

Now at that time there was no water in a bathroom. They told this matter to the Lord. He said: "I allow, monks, a well." The facing of the well fell in.[2] "I allow you, monks, to pile up three (kinds of) pilings: a piling of bricks, a piling of stones, a piling of wood." The well was low to the ground . . . (*as in* V. **11**. 6) " . . . I allow, monks, a balustrade."

Now at that time monks drew water by means of jungle rope, and by means of a waistband. "I allow you, monks, a cord for drawing water." Their hands became painful. "I allow, monks, a well-sweep,[3] a hand-wheel,[4] a wheel and buckets."[5] Many vessels were broken. I allow monks, three (kinds of) jars: a copper jar, a wooden jar, strips of animals' hide."[6]

Now at that time monks, drawing water in the open air, were bothered by cold and heat. They told this matter to the Lord. He said: "I allow, monks, a hall for a well." Powdered grass fell on to the hall for a well. "I allow, monks,

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[1] *VA*. 1208 says that the two former are for doing a service, but not for greeting, etc., the last is for doing all kinds of services.

[2] As at CV. V. **17**. 2.

[3] *tulā*. *VA*. 1208 says "a pole for lifting up (or pulling up, *ubbāhana*) the water like that used for vegetables, *paṇṇikānaṃ*." A. K. Coomaraswamy says it means here "well-sweep," *Indian Archit. Terms*, p. 271, which also see, *loc. cit.* for the two following terms. The three terms indicate different methods of pulling up water. Edd. *Vin. Texts*, iii. 112 had a corrupt copy of *VA*. before them.

[4] *karakaṭaka*. *Kaṭaka* is anything circular, so a wheel. *VA*. 1208 says "either having harnessed it to bullocks or having taken it with the hands, it is an instrument with a long strap for pulling up" (a bucket of water).

[5] *cakkavaṭṭaka*. *VA*. 1208 says "it is a contrivance for jars to be taken off the spokes of a wheel," *arahaṭaghaṭiyantaṃ* (*v.l. arahattaghaṭi-*).

[6] *VA*. 1208, "a hide vessel that can be joined to the well-sweep or the hand-wheel."

. . . (*as in* V. **11**. 6) . . . a bamboo for robes, a cord for robes." The well was not covered. It was littered with powdered grass and with dust. "I allow, monks, a lid."[1] There was no vessel for the water. "I allow, monks, a trough for water, a pot[2] for water." || 2 || **16** ||

Now at that time monks bathed here, there and everywhere in a monastery; the monastery became swampy. They told this matter to the Lord. He said: "I allow, monks, a pool." The pool was public. "I allow, monks, three (kinds of) fences to fence it in: a fence of bricks, a fence of stones, a fence of wood."[3] The pool became swampy. "I allow you, monks, to spread three (kinds of) spreadings: a spreading of bricks, a spreading of stones, a spreading of wood."[3] The water remained. "I allow, monks, a drain."[4] Now at that time monks' limbs cooled down. They told this matter to the Lord. He said: "I allow, monks, a wiper (with which to wipe off) the water[5] and to sponge yourselves down with a cloth."[6] || 1 ||

Now at that [**122**] time a certain layfollower was anxious to build a tank for an Order. They told this matter to the Lord. He said: "I allow, monks, a tank." The facing of the tank fell in.[7] "I allow you, monks, to pile up three (kinds of) pilings: a piling of bricks, a piling of stones, a piling of wood."[8] They were inconvenienced as they were ascending. "I allow, monks, three (kinds of) staircases: a staircase of bricks, a staircase of stones, a staircase of wood."[8] As they were ascending they fell off. "I allow, monks, a balustrade." The water in the tank became stale. "I allow, monks, a pipe for the water,[9] a drain for the water."

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[1] *apidhāna*, as at MV. VI. **12**. 2.
[2] *kaṭāha*, or receptacle.
[3] As at CV. V. **14**. 3.
[4] As at CV. V. **14**. 3, 5.
[5] *udakapuñchanī*. In view of the fact that Bu. says "made of ivory, made of horn, made of wood," it cannot unhesitatingly be rendered "towel" (as at *Vin. Texts* iii. 114). Yet the three sorts allowed at *Vin.* ii. 174 are those of bearskin, drapery and cloth and Bu. mentions *colakapādapuñchana* in *Comy.* on CV. VI, **2**. 2. *Cf. pādapuñchanī* at *Vin.* iv. 40. The word also occurs at *Vin.* iv. 168 (*B.D.* iii .89).
[6] *colakena paccuddharituṃ* as at CV. VI. **3**. 1.
[7] As at CV. V. **16**. 2.
[8] As at CV. V. **11**. 6.
[9] *udakâyatika*. *VA*. 1208 (reading *udakamātikā*, a channel, course, as does Cing. edn. of *Vin.*) says this is a *mātikā* for bringing water in. The drain will have been to lead it away.

Now at that time a certain monk was anxious to build a bathroom with a curving roof[1] for an Order. They told this matter to the Lord. He said: "I allow, monks, a bathroom with a curving roof." || 2 || **17** ||

Now at that time the group of six monks were away, separated from[2] their pieces of cloth to sit upon[3] for four months. They told this matter to the Lord. He said: "Monks, you should not be away, separated from your pieces of cloth to sit upon for four months. Whoever should be (so) away, separated from, there is an offence of wrong-doing."

Now at that time the group of six monks lay down to sleep on beds which were scattered over with flowers. People, touring the dwelling-place, having seen them . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not lie down to sleep on beds scattered over with flowers. Whoever should (so) lie down to sleep, there is an offence of wrong-doing."

Now at that time people, taking scents and garlands, came to a monastery. Monks being scrupulous, did not accept them. They told this matter to the Lord. He said: "I allow you, monks, having taken the scents, to give the five-finger mark[4] on the door; having taken the flowers, to lay them down in a dwelling-place at one side." || **18** ||

Now at that time a piece of felt[5] accrued to an Order. They

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[1] This rendering is taken from *VA.* 1208 which says that *nillekha* is called "a projection curving at the side, *āviddhapakkhapāsaka*; having fixed the side projections in the upper round part, *uparimaṇḍale*, of the beams, this (i.e. *nillekha*) is the name of the finished covering roof." One might compare the "curved house," *aḍḍhayoga*, of *Vin.* i. 58 and other passages. See *B.D.* iv. 75.

[2] *vippavasati*; see Nissag. II.

[3] See Nissag. XV, *Vin.* iii. 232 where *nisīdana* is defined, and *B.D.* ii. 87, n. 2, 3.

[4] *kavāṭe pañcaṅgulikaṃ dātuṃ.* See art: *pañcaṅgulika* in *P.E.D.* It is either a magical and protective or a decorative mark. At the present day impressions of the human hand are still made on walls in India, the hand having been first dipped in some colouring matter. See also *J.P.T.S.* 1884, p. 84 f. *Pañcaṅgulikaṃ datvā* occurs at *Jā.* i. 166 in connection with slaying a goat; at *Jā.* i. 192 (*gandhena pañc- datvā*) of an ox; at *Jā.* ii. 104, iii. 23 of a tree, and also as *lohitapañc-* of a tree at *Jā.* iii. 160.

[5] *namataka*, as at *Vin.* ii. 115, 134. *VA.* 1208 on its meaning above says that it is made of sheep's wool (or goats' hair, *eḷakaloma*).

told this matter to the Lord. He said: "I allow, monks, a piece of felt." Then it occurred to monks: "Now, should a piece of felt be allotted or should it be assigned?"[1] "A piece of felt, monks, should be neither allotted nor assigned."

Now at that time the group of six monks ate (leaning against) chased cushions.[2] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not eat (leaning against) chased cushions. Whoever should (so) eat there is an offence [**123**] of wrong-doing."

Now at that time a certain monk came to be ill. While he was eating he was not able to hold a bowl in his hand. They told this matter to the Lord. He said: "I allow, monks a stand."[3] || 1 ||

Now at that time the group of six monks ate from one dish[5] and drank from one beaker[4] and shared one couch[5] and shared one cloth[5] and shared one covering[5] and shared one covering-cloth.[6] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not eat from one dish nor drink from one beaker nor share one couch nor share one cloth nor share one covering nor share one covering-cloth. Whoever should share (one), there is an offence of wrong-doing." || 2 || **19** ||

Now at that time the Licchavi Vaḍḍha was a friend of the monks who were followers of Mettiya and Bhummajaka.[7] Then the Licchavi Vaḍḍha approached the monks who were followers of Mettiya and Bhummajaka; having approached, he spoke thus to the monks who were followers of Mettiya and Bhummajaka: "I salute you, masters." When he had spoken thus, the monks who were followers of Mettiya and Bhummajaka did not respond. And a second time. . . . And a third

[1] Not included among the articles about which the same question was asked at *Vin.* i. 296–7.
[2] *āsittakūpadhāna*. *VA.* 1208 says that a synonym for this is "a *peḷā* (basket, chest ?) made of copper or silver."
[3] *maḷorikā*. *VA.* 1208 explains as a prop (made of) sticks, *daṇḍādhā aka*.
[4] As lax monks did at *Vin.* ii. 10, iii. 180.
[5] As the lax monks and as two nuns did at *Vin.* iv. 288 (see *B.D.* iii. 304).
[6] As the lax monks and as the two nuns at *Vin.* iv. 289 (see *B.D.* iii. 30 5n.).
[7] *Cf. Vin.* ii. 78 f., iii. 162.

time did the Licchavi Vaḍḍha speak thus to the monks who were followers of Mettiya and Bhummajaka: "I salute you, masters." And a third time the monks who were followers of Mettiya and Bhummajaka did not respond. He said: "Do I offend against the masters? Why do the masters not respond to me?"

"It is because you, friend Vaḍḍha, were indifferent when we were being molested by Dabba the Mallian."

"What can I, masters, do?"

"If you, friend Vaḍḍha, were willing you could get the Lord to expel the venerable[1] Dabba the Mallian this very day."

"What can I, masters, do? How am I able to do that?"

"Come you, friend Vaḍḍha, go up to the Lord; having gone up, speak thus to the Lord: 'This, Lord, is not suitable, it is not becoming that this quarter which should be without fear, secure, without danger, is the very quarter which is full of fear, insecure, full of danger. Where there was a calm, now there is a gale. It seems as if the very water is blazing. My wife has been seduced by master Dabba the Mallian.'" || 1 ||

"Very well, masters," and the Licchavi Vaḍḍha, having answered the monks who were followers of Mettiya and Bhummajaka in assent, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance [**124**], the Licchavi Vaḍḍha spoke thus to the Lord: "This, Lord, is not suitable. . . . My wife has been seduced by master Dabba the Mallian."

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the venerable Dabba the Mallian, saying: "Dabba, do you remember doing as this Vaḍḍha says?"

"Lord, the Lord knows in regard to me." And a second time the Lord. . . . And a third time the Lord spoke thus to the venerable Dabba the Mallian: "Dabba, do you remember doing as this Vaḍḍha says?"

"Lord, the Lord knows in regard to me," he said.

"Dabba, the Dabbas do not give evasive answers thus.

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[1] He is not called *āyasmā* by the monks at the parallel passage at *Vin.* iii. 162, but he is at *Vin.* ii. 78.

If what was done was done by you, say so; if it was not done by you, say it was not."

"Lord, since I was born I cannot call to mind indulging in sexual intercourse even in a dream; much less so when I was awake." || 2 ||

Then the Lord addressed the monks, saying: "Because of this, monks, let the Order turn the Licchavi Vaḍḍha's bowl upside down,[1] let it impose non-eating with the Order.[2] Monks, if a layfollower is possessed of eight qualities his bowl may be turned upside down:[3] if he tries for non-receiving (of gains) by monks, if he tries for non-profiting by monks, if he tries for non-residence for monks, if he reviles and abuses monks, if he causes monk to break with monk,[4] if he speaks dispraise of the Awakened One, if he speaks dispraise of *dhamma*, if he speaks dispraise of the Order. I allow you, monks, to turn a layfollower's bowl upside down if he is possessed of these eight qualities. || 3 ||

And thus, monks, should it be turned upside down: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha is defaming the venerable Dabba the Mallian with an unfounded charge of falling away from moral habit.[5] If it seems right to the Order, the Order may turn the Licchavi Vaḍḍha's bowl upside down, it may impose non-eating with the

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[1] Not a literal turning upside down, but a symbolical one performed by a formal act of the Order for turning down, *nikkujjanā*, a bowl, as described below in || 4 ||. *VA.* 1209 says "here, if a person is possessed of any one of these eight qualities, having gone within the boundaries or outside them (the Order) may turn it down. When anyone's bowl is turned upside down thus, no alms may be taken in his house. . . . It is set upright (again) by a formal act consisting of a motion and a resolution, *ñattidutiyakamma*." *AA.* iv. 159 explains, "(the Order) may turn it upside down by a proclamation, *kammavācā* for turning a bowl upside down, on account of which there is no receiving of alms given—not by placing it face downwards." The phrase *pattaṃ nikkujjati* although used in the ordinary signification above, V. **9**. 4 (*Vin. Texts* iii. 119, n. 2) is not here. A layman certainly would have had no begging bowl that could have been, literally, turned upside down.

[2] *asaṃbhogaṃ saṁghena karotu.* See above, CV. I. **25**. 1 where non-eating with an Order goes with and is a mark of an act of suspension.

[3] This passage recurs at *A.* iv. 345. The first five qualities are also found at *Vin.* i. 84, ii. 18.

[4] At *Vin.* ii. 18 a formal act of reconciliation may be carried out for a monk if he has the first five of these qualities in respect of householders; and it may be too if he has spoken dispraise of the awakened one, etc., to householders.

[5] As at *Vin.* ii. 79, where a "verdict of innocence" is given for Dabba.

Order. This is the motion. Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha is defaming . . . of falling away from moral habit. The Order is turning the Licchavi Vaḍḍha's bowl upside down, it is imposing non-eating with an Order. If the turning upside down of the Licchavi Vaḍḍha's bowl and the imposing of non-eating with the Order is pleasing to the venerable ones they should be silent; he to whom it is not pleasing, should speak. The Licchavi Vaḍḍha's bowl is turned upside down by the Order (and there is to be) non-eating with the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this.'" ‖ 4 ‖

Then the venerable Ānanda, having dressed in the morning, taking his bowl and robe, went up to the Licchavi Vaḍḍha's dwelling; having gone up, he spoke thus to the Licchavi Vaḍḍha: "Your bowl, friend Vaḍḍha, is turned upside down by an Order, you are non-eating with the Order." [**125**] Then the Licchavi Vaḍḍha, thinking: "It is said that my bowl is turned upside down by an Order, it is said that I am non-eating with the Order," fainted and fell on that very spot. Then the Licchavi Vaḍḍha's friends and intimates, his kith and kin[1] spoke thus to the Licchavi Vaḍḍha:

"Enough, Vaḍḍha, do not grieve, do not lament, we will reconcile[2] the Lord and the Order of monks." Then the Licchavi Vaḍḍha with his wife and children, with his friends and intimates, with his kith and kin, his clothes wet, his hair wet approached the Lord; having approached, he spoke thus to the Lord:

"Lord, a transgression has overcome me,[3] in that I, foolish, misguided, wrong that I was, defamed master Dabba the Mallian with an unfounded charge of falling away from moral habit. For this, Lord, let the Lord acknowledge my transgression as a transgression for the sake of restraint in the future."

"Truly a transgression overcame you, friend Vaḍḍha, in that you, foolish, misguided, wrong that you were, defamed Dabba the Mallian with an unfounded charge of falling away

[1] *Cf. A.* i. 222.
[2] As noted at *Vin. Texts* iii. 122, n. 1 this same verb is used in CV. I. 22. 3 when a monk has offended against a layman.
[3] As at *Vin.* i. 315, iv. 18–19. See *B.D.* ii. 200 for notes.

from moral habit. But if you, friend Vaḍḍha, having seen the transgression as a transgression, confess according to the rule, we[1] acknowledge it for you. For, friend Vaḍḍha, in the discipline of the noble, this is growth: whoever having seen a transgression as a transgression, confesses it according to the rule, he attains restraint in the future." || 5 ||

Then the Lord addressed the monks, saying: "Well, now monks, let the Order set upright the Licchavi Vaḍḍha's bowl, let it grant eating with the Order. Monks, if a layfollower is possessed of eight qualities his bowl may be set upright: if he does not try for non-receiving (of gains) by monks, if he does not try for non-profiting by monks, if he does not try for non-residence for monks, if he does not revile and abuse monks, if he does not cause monk to break with monk, if he does not speak dispraise of the Awakened One, if he does not speak dispraise of *dhamma*, if he does not speak dispraise of the Order. I allow you, monks, to set upright a layfollower's bowl if he is possessed of these eight qualities. || 6 ||

"And thus, monks, should it be set upright: Monks, that Licchavi Vaḍḍha, having approached the Order, having arranged his upper robe over one shoulder, having honoured the monks' feet, having sat down on his haunches, having saluted them with joined palms, should speak thus to them: 'Honoured sirs, my bowl was turned upside down by the Order, I am not eating with the Order. But I, honoured sirs, am conducting myself properly, I am subdued, I am mending my ways, and I ask the Order for the setting upright of the bowl.' And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: [**126**] 'Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha's bowl was turned upside down by the Order, he is not eating with the Order; but he is conducting himself properly, he is subdued, he is mending his ways; he asks the Order for the setting upright of the bowl. If it seems right to the

[1] In parallel passages the first person plural is likewise used here, perhaps to emphasise that "confession according to the rule" is to be made to monks and *they* acknowledge it and are the means by which a transgression can be removed. At the same time, since Gotama seldom, as recorded, addressed laypeople as *āvuso*, friend, it is doubtful whether he is or is intended to be speaking here at all.

Order, the Order may set upright the Licchavi Vaḍḍha's bowl, it may grant eating with the Order. This is the motion. Honoured sirs, let the Order listen to me. The Licchavi Vaḍḍha's bowl was turned upside down . . . he asks the Order for setting upright the bowl. The Order is setting upright the Licchavi Vaḍḍha's bowl, it is granting eating with the Order. If the setting upright of the Licchavi Vaḍḍha's bowl and the granting of eating with the Order is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The Licchavi Vaḍḍha's bowl is set upright by the Order (and there is) eating with the Order. It is pleasing to the Order; therefore it is silent. Thus do I understand this.'" || 7 || **20** ||

Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for the Bhaggas.[1] In due course, walking on tour, the Lord arrived at the Bhaggas. The Lord stayed there among the Bhaggas on Suṃsumāra Hill[2] in the Bhesakaḷā Grove in the deer park. Now at that time Kokanada[3] was the name of Prince Bodhi's[4] palace; it had not long been built and was as yet uninhabited by recluse or brahmin or by any human creature. Then Prince Bodhi addressed the brahmin youth, the son of Sañjikā,[5] saying: "Come along, good son of Sañjikā, go up to the Lord; having gone up, in my name salute the Lord's feet with your head, ask whether he is well, not indisposed, of bodily vigour, strong, abiding in comfort, and say: 'Lord, Prince Bodhi salutes the Lord's feet with his head and asks whether he is well . . . abiding in comfort,' and says this: 'Lord, may the Lord consent to a meal with Prince Bodhi tomorrow together with the Order of monks.'"

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[1] *yena Bhaggā.* See *M.* ii. 91 where this story also appears, going as far as p. 178 below, "as he was sitting at a respectful distance," where the *M.* version proceeds differently. See also *S.* iii. 1 and B. C. Law, *Tribes in Ancient India*, 1943, p. 292 f.

[2] *SA.* ii. 249 says that it was called Crocodile Hill because as it was being built a crocodile made a noise. The Bhesakaḷā Grove was called after a *yakkhinī* who lived there.

[3] Lotus. See *B.D.* iii. 139, n. and *MA.* iii. 321.

[4] *Dhp.* 157 is said to have been uttered on his account, see *DhA.* iii. 134.

[5] Sañjikāputta. See *DhA.* iii. 134, where he warned the architect that Bodhi contemplated killing or maiming him so that he could never build another palace like Kokanada.

"Very well, good sir," and the brahmin youth, Sañjikā's son, having answered Prince Bodhi in assent, approached the Lord; having approached, having exchanged greetings with the Lord, having conversed in a courteous and friendly way, sat down at a respectful distance. As he was sitting down at a respectful distance the brahmin youth, the son of Sañjikā, spoke thus to the Lord: "Prince Bodhi salutes the revered Gotama's feet with his head . . . and says may the revered Gotama consent to a meal with Prince Bodhi tomorrow together with the Order of monks." The Lord consented by becoming silent. || 1 ||

Then the brahmin youth, Sañjikā's son, having understood the Lord's consent, rising from his seat approached Prince Bodhi; [**127**] having approached, he spoke thus to Prince Bodhi: "I spoke, good sir, in your name to the Lord Gotama, saying: 'Prince Bodhi salutes . . . together with the Order of monks.' And the recluse Gotama consented." Then Prince Bodhi towards the end of that night, having had sumptuous foods, solid and soft, prepared, and having had Kokanada palace strewn with white cloths as far as the last flight of stairs,[1] spoke thus to the brahmin youth, the son of Sañjikā: "Come you along, good fellow, approach the Lord; having approached, announce the time to the Lord, saying: 'It is time, Lord, the meal is ready.'"

"Very well, good sir," and the brahmin youth, Sañjikā's son, having answered Prince Bodhi in assent, approached the Lord; having approached, he announced the time to the Lord, saying: "It is time, good Gotama, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached Prince Bodhi's dwelling. Now at the time when the Lord was coming Prince Bodhi was standing at the porch of the outside gateway. Prince Bodhi saw the Lord coming in the distance, and seeing him, having gone from there to meet him, having greeted the Lord, having honoured him, he approached Kokanada palace. Then the Lord stood still at the last flight of stairs. Then Prince Bodhi spoke thus to the Lord:

"Lord, let the Lord tread on[2] the cloths, let the well-farer

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[1] *Cf. M.* ii. 92, iii. 1.

[2] *akkamatu. M.* ii. 92 reads *abhirūhatu.*

tread on the cloths so that it may be for a long time for my blessing and happiness." When he had spoken thus the Lord became silent. And a second time. . . . And a third time Prince Bodhi spoke thus to the Lord: "Lord, let the Lord tread on . . . for my blessing and happiness." Then the Lord looked towards the venerable Ānanda. Then the venerable Ānanda spoke thus to Prince Bodhi:

"Let the cloths, prince, be packed away, the Lord will not tread upon the cloth carpeting,[1] the Truth-finder has compassion[2] for the folk who come after."[3] || 2 ||

Then Prince Bodhi, having had the cloths packed away, had a seat made ready upstairs in Kokanada.[4] Then the Lord having ascended the Kokanada palace, sat down together with the Order of monks on the seat made ready. Then Prince Bodhi, having with his own hand served and satisfied with sumptuous foods, solid and soft, the Order of monks with the Awakened One at its head, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance.[5] Then the Lord, having gladdened, rejoiced, roused, delighted Prince Bodhi as he was sitting at a respectful distance with talk on *dhamma*, [**128**] rising from his seat, departed. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "Monks, you should not tread on a cloth carpeting.[6] Whoever should tread on one, there is an offence of wrong-doing." || 3 ||

Now at that time a certain woman who had had a miscarriage, having invited monks, having had cloth prepared, spoke thus: "Revered sirs, tread on the cloth." The monks, being scrupulous, did not tread on it. She said: "Revered

[1] *celapattikā*. For a monk to do so was apparently an auspice that the householder would have a child.

[2] *anukampati, M*. ii. 93 *apaloketi, DhA*. iii. 136 *oloketi*. The legend is that Gotama knew that Bodhi would have no children because in a former birth, while he was living on an island, he ate and cooked birds (*MA*. iii. 322, *DhA*. iii. 137). He therefore would not bring monks into contempt by walking on the cloths when he knew Bodhi would have no child (*VA*. 1209).

[3] *pacchimā janatā*. See *B.D*. i. 66, n. 1 for further references.

[4] *M*. ii. 93 reads *Kokanade pāsāde*.

[5] *M*. version goes on differently from here.

[6] Quoted at *MA*. iii. 323. *VA*. 1209 says that he laid down this rule in case a monk should tread on one not knowing whether the householder would have a child or not; and that he did it to safeguard the monks from the householders' contempt should there not be a child after they had trodden on the cloth carpeting.

sirs, tread on the cloth for good luck's sake." The monks, being scrupulous, did not tread on it. Then that woman spread it about, saying: "How can these masters (although) being asked for good luck's sake not tread on the cloth carpeting?" Monks heard this woman who . . . spread it about. Then these monks told this matter to the Lord. He said: "Householders, monks, look out for lucky signs.[1] I allow you, monks, when being asked by householders for good luck's sake, to tread on a cloth carpeting."

Now at that time monks were doubtful whether to tread on a sheet for use after feet had been washed.[2] They told this matter to the Lord. He said: "I allow you, monks, to tread on a sheet for use after feet have been washed." || 4 || **21** ||

The Second Portion for Repeating[3]

Then the Lord having stayed among the Bhaggas for as long as he found suiting set out on tour for Sāvatthī. Walking on tour in due course he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Then Visākhā, Migāra's mother, taking a small jar[4] and a (clay foot-) scrubber[5] and a broom, approached the Lord; having approached, having greeted the Lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, Visākhā, Migāra's mother, spoke thus to the Lord: "Lord, may the Lord accept my little jar and (clay foot-) scrubber and broom so that it may be for a long time for my blessing and happiness." The Lord accepted the little jar and the broom; the Lord did not accept the (clay foot-) scrubber. Then the Lord gladdened, rejoiced, roused, delighted Visākhā, Migāra's mother, with talk on *dhamma*. Then

[1] *gihī maṅgalikā*, as at CV. V. **33**. 3. See also *VA*. on MV. I. **2**. 2. Quoted at *MA*. iii. 323.

[2] *dhotapādaka*. *VA*. 1209 says "it is a sheet spread out for treading on after the feet have been washed at the place for washing feet." Monks were allowed to tread on this, and evidently no symbolic meaning was attached.

[3] As pointed out at *Vin. Texts* iii. 130, n. 1 "there is no mention in the text of where the first such Portion ends."

[4] *ghaṭaka*.

[5] *kataka*. This is one of the two things made of clay not allowed at CV. V. **37**. *VA*. 1209 says "it is made, having raised up protuberances, for rubbing the feet; it may be round or four-sided; it is forbidden as a thing connected with luxury, it must not be accepted nor made use of."

Visākhā, Migāra's mother, gladdened . . . delighted by the Lord with talk on *dhamma*, rising from her seat, having greeted the Lord, departed keeping her right side towards him. Then [**129**] the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow, monks, a little jar and a broom. Monks, you should not make use of a (clay foot-) scrubber. Whoever should make use of one, there is an offence of wrong-doing. I allow, monks, three (kinds of) foot-rubbers:[1] a stone,[2] a pebble,[3] sea-scum."[4] || 1 ||

Then Visākhā, Migāra's mother, taking a fan[5] and a palmyra-whisk,[6] approached the Lord . . . (*as in* **22**. 1). . . . The Lord accepted the fan and the palmyra-whisk. . . . Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, a fan and a palmyra-whisk." || 2 || **22** ||

Now at that time a mosquito-fan[7] accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a mosquito-fan." A chowry-fan[8] accrued. They told this matter to the Lord. He said: "Monks, a chowry-fan should not be used. Whoever should use one, there is an offence of wrong-doing. I allow, monks, three (kinds of) fans: made of bark, made of khus-khus,[9] made of peacocks' tail feathers." || 1 ||

Now at that time a sunshade[20] accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a

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[1] *pādaghaṃsanī*.

[2] *sakkharā*. Here *VA*. 1209 says it is called a stone, *pāsāṇa*. Word also at *Vin*. iii. 147 = *Jā*. ii. 284; see *B.D*. i. 250, n. 1.

[3] *kaṭhala*. *Cf*. *sakkharakaṭhala* at *D*. i. 84, *A*. i. 9.

[4] *samuddapheṇaka*. This may be the name of a bone; *cf*. *pheṇaka* among the "bones" at *Vism*. 254, *VbhA*. 237. *Vin*. *Texts* iii. 131, n. 2 says that the word designates "the bones of the cuttle-fish."

[5] *vidhūpana*. See *B.D*. iii. 253, n. 3.

[6] *tālavaṇṭa*. *VA*. 1210 says this is made with palmyra palm leaves or it may be made with bamboo, ivory and bamboo chips, or with peacocks' tail feathers or with hides. *Cf*. *tālavaṇṭaka* at CV. V. **29**. 4.

[7] *makasavījanī*. *VA*. 1210 says it is a little stick made of horn, made of ivory. It is difficult to know the difference intended by the two words, *vidhūpana* and *vījanī*, both here translated as "fan." At *Vin*. iv. 263 the former is defined by the latter.

[8] *camaravījanī*. *Camara* is a yak. Its bushy tail is made into a fan or whisk to drive the flies away.

[9] *usīra*; see *B.D*. ii. 228, n. 1.

[10] Defined at *Vin*. iv. 200, 338.

sunshade." Now at that time the group of six monks toured about having put up their sunshades. Now at that time a certain layfollower went to a pleasure grove[5] together with several disciples of Naked Ascetics. These disciples of Naked Ascetics saw the group of six monks coming in the distance with their sunshades up; seeing them, they spoke thus to that layfollower: "These revered sirs of yours, master, are coming along with their sunshades up like a group of chief ministers."

"These, masters, are not monks, they are wanderers." They made a bet as to whether they were monks or not. Then that layfollower, having recognised them as they came up, looked down upon, criticised, spread it about, saying: "How can these revered sirs [**130**] tour about with their sunshades up?" Monks heard that layfollower who . . . spread it about. Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a sunshade should not be used.[2] Whoever should use one, there is an offence of wrong-doing." || 2 ||

Now at that time a certain monk came to be ill[3]; there came to be no comfort for him without a sunshade. They told this matter to the Lord. He said: "I allow, monks, a sunshade to one who is ill." Now at that time monks, thinking: "A sunshade is allowed by the Lord to one who is ill, but not to one who is not ill," were doubtful whether to use a sunshade in the monastery and monastery precincts. They told this matter to the Lord. He said: "I allow, monks, a sunshade to be used in a monastery and monastery precincts both by one who is ill and by one who is not ill." || 3 || **23** ||

Now at that time a certain monk, having tied up his bowl with string,[4] having hung it on his walking staff,[5] passed at the

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[1] Defined at *Vin.* iv. 298.

[2] Nuns are not allowed to use them, *Vin.* iv. 338. *Cf. D.* i. 7 where it is said that Gotama refrains from using them, but see *Dial.* i. 13, n. 2 which maintains "This is not quite accurate." *VA.* 1210 says in all cases a sunshade made of one leaf is meant.

[3] *Cf. Vin.* iv. 337–8 (of a nun).

[4] For similar phraseology *cf.* CV. V. 8. 1.

[5] *daṇḍa* is defined at *Vin.* iv. 200.

wrong time[1] through a certain village gateway. People, saying: "This, masters, is a thief who is coming, his sword is gleaming,"[2] having followed him and seized him, let him go on recognising him. Then this monk, having gone back to the monastery, told this matter to the monks.

"But did you, your reverence, carry a walking staff with string on it?"

"Yes, your reverences." Those who were modest monks . . . spread it about, saying: "How can this monk carry a walking staff with string on it?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, . . .?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a walking staff with string on it should not be carried. Whoever should carry one, there is an offence of wrong-doing." || 1 ||

Now at that time a certain monk came to be ill; he was not able to tour about without a walking staff. They told this matter to the Lord. He said:

"I allow you, monks, to give an agreement as to a walking staff to a monk who is ill. And thus, monks, should it be given: That ill monk, having approached the Order, having arranged his upper robe over one shoulder, having honoured the feet of the senior monks, having sat down on his haunches, having saluted with joined palms, should speak thus to it: 'I, honoured sirs, am ill; I am not able to tour about without a walking staff, so I, honoured sirs, ask the Order for the agreement as to a walking staff.' And a second time it should be asked for. And a third time it should be asked for. The Order should be informed by an experienced, competent monk, saying: [**131**] 'Honoured sirs, let the Order listen to me. This monk So-and-so is ill; he is not able to tour about without a walking staff; he asks the Order for the agreement as to a walking staff. If it seems right to the Order, the Order may give the agreement as to a walking staff to the monk So-and-so. This is the motion. Honoured sirs, let the Order listen to me.

[1] *Cf. Vin.* iv. 164 (*B.D.* iii. 82 f.).
[2] *Cf. M.* i. 86.

This monk . . . as to a walking staff. The Order is giving the monk So-and-so the agreement as to a walking staff. If the giving to the monk So-and-so of the agreement as to a walking staff is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The agreement as to a walking staff is given by the Order to the monk So-and-so. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' " || 2 ||

Now at that time a certain monk came to be ill; he was not able to carry his bowl about without string. They told this matter to the Lord. He said:

" I allow you, monks, to give an ill monk the agreement as to string. And thus, monks, should it be given. That ill monk . . . (*as in* || 2 ||. *Instead of* to tour about without a walking staff, etc., *read* to carry his bowl about without string, etc.) ' . . . Thus do I understand this.' "

Now at that time a certain monk came to be ill; he was not able to tour about without a walking staff nor was he able to carry his bowl about without string. They told this matter to the Lord. He said:

" I allow you, monks, to give an ill monk the agreement as to a walking staff and string. And thus, monks, should it be given: That ill monk . . . (*as in* || 2 ||. *Read*: I am not able to tour about without a walking staff nor am I able to carry my bowl about without string, etc.) ' . . . Thus do I understand this.' " || 3 || **24** ||

Now at that time a certain monk was a ruminator[1]; he ate ruminating continually. Monks . . . spread it about, saying: " This monk is partaking of a meal at the wrong time."[2] Then these monks told this matter to the Lord. He said:

" Monks, this monk has recently passed on from the womb of a cow. I allow, monks, rumination for a ruminator. But, monks, one should not eat (anything), having brought it back from the mouth[3] to outside of it. Whoever should (so) eat should be dealt with according to the rule.[4]." || **25** ||

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[1] *romanthaka.*
[2] See Pāc. 37.
[3] *mukhadvāra* as at Pāc. XL and Sekhiya 41.
[4] *I.e.* according to Pāc. 37 or 38.

Now at that time a certain guild had food for an Order; many heaps of boiled rice were allowed to fall in a refectory. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans, on being given boiled rice, not accept it carefully?[1] Each one of these heaps of boiled rice is the result of a hundredfold labour." Monks [**132**] heard these people . . . who spread it about. Then these monks told this matter to the Lord. He said:

"I allow you, monks, if anything falls that is being given to you,[2] to make use of it having picked it up yourselves, for it is left behind (for you), monks, by benefactors." || **26** ||

Now at that time a certain monk walked for almsfood with long (finger-) nails.[3] A certain woman, having seen him, spoke thus to that monk: "Come, honoured sir, indulge in sexual intercourse."

"No, sister, that is not allowable."

"If you do not, honoured sir, I will now, having scratched my limbs with my own nails, make a row,[4] saying, This monk has maltreated me."

"You, sister, understand that." Then that woman, having scratched her limbs with her own nails, made a row, saying, "This monk has maltreated me." People, having run up, took hold of that monk. But these people saw skin and blood on that woman's nails; seeing this, they said: "This is the work of this woman herself, the monk is innocent," and they let go of that monk. Then that monk, having gone back to the monastery, told this matter to the monks. They said: "But do you, your reverence, wear long nails?"

"Yes, your reverences." Those who were modest monks . . . spread it about, saying: "How can this monk wear long nails?" Then these monks told this matter to the Lord. He said:

"Monks, long nails should not be worn.[5] Whoever should wear them, there is an offence of wrong-doing." || 1 ||

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[1] *sakkaccaṃ*, duly, properly, carefully, respectfully.
[2] Bu. says that this is explained in the Bhojanavagga (*Vin.* iv. 69–90).
[3] Nails are defined at *Vism.* 250 f.
[4] *kuppa*, explained by Bu. as *sadda*, noise.
[5] *VA.* 1210 points out that the cutting of the nails was allowed for reasons of self-protection.

Now at that time monks cut[1] their nails with their nails and they cut their nails with their mouth and they rubbed them down on a wattle and daub wall; their fingers became painful. They told this matter to the Lord. He said: "I allow, monks, cutting of the nails." They cut their nails down to the blood; their fingers became painful. "I allow you, monks, to cut your nails down to the height[2] of the flesh."

Now at that time the group of six monks had their twenty (nails) polished. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not have your twenty (nails) polished. Whoever should have this done, there is an offence of wrong-doing. I allow you, monks, to remove the dirt only." || 2 ||

Now at that time monks' hair[3] came to be long. They told this matter to the Lord. He said: "But, monks, are the monks able to cut one another's hair?"

"They are able (to do so), Lord." [**133**] Then the Lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, a razor, a whetstone, a razor-case,[4] a piece of felt,[5] and all a barber's equipment."[6] || 3 ||

Now at that time the group of six monks had their beards trimmed,[7] they made their beards grow (long[8]), they had them shaped like a goat's beard,[9], they had them shaped into four corners,[10] they had the hair on their chests shaped,[11] they had

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[1] *chindati*, to cut off, to cut down, to remove, to destroy. But as *VA*. 1210 says there was no offence in cutting the nails by means of the nails and so on. I do not think we need translate *chindati* by "tore off" as at *Vin. Texts* iii. 137.

[2] *pamāṇa*, measure; often, as in "the *pamāṇa* of an average man," meaning height.

[3] *kesa*, defined at *Vism*. 249 f.

[4] *khurasipāṭika*, explained at *VA*. 1210 as *khurakosaka*, a little sheath for a razor.

[5] *namataka*, as at CV. V. **11**. 1; **19**. 1; X. **10**. 4.

[6] *khurabhaṇḍa*, as at *Vin*. i. 249. See *B.D.* iv. 345, n. 5. *Cf. tantabhaṇḍa* at CV. V. **28**. 2.

[7] *massum kappāpenti*. *VA*. 1211 says *kattariyā massuṃ chedāpenti*, caused their beards to be cut off with scissors (or with a knife).

[8] Added at *VA*. 1211.

[9] *golomikaṃ kārāpenti*. *VA*. 1211 says, "having made them long on the chin, they are called: arranged as a goat's beard, *eḷakamassuka*."

[10] *caturassakan ti catukoṇaṃ*, *VA*. 1211.

[11] *parimukhaṃ kārāpenti*, of which *VA*. 1211 says this was a growing, gathering, collecting (therefore a cutting), *saṃharaṇa*, into lines of the hair of the chest.

the hair on their stomachs shaped,[1] they arranged whiskers, they had the hair on their bodies removed.[2] People . . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not have your beards trimmed . . . you should not have the hair of your bodies removed. Whoever should have it removed there is an offence of wrong-doing."[3]

Now at that time a certain monk came to have a sore on a certain part of his body;[4] the medicament would not adhere. They told this matter to the Lord. He said: "I allow you, monks, to remove the hair on the body in the case of illness." || 4 ||

Now at that time the group of six monks had the hair of their heads cut off with scissors. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not have the hair of your heads cut off with scissors. Whoever should (so) have it cut off, there is an offence of wrong-doing."

Now at that time a certain monk came to have a sore on his head; he was not able to shave the hair of his head with a razor. They told this matter to the Lord. He said: "I allow you, monks, to cut off the hair of the head with scissors in the case of illness."

Now at that time monks wore the hair in their nostrils long. People . . . spread it about, saying: "Like demon-worshippers."[5] They told this matter to the Lord. He said: "Monks, you should not wear the hair in your nostrils long. Whoever should (so) wear it, there is an offence of wrong-doing."

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[1] *aḍḍharuka*. *VA*. 1211 says "an arrangement into lines of the hair on the stomach."

[2] *sambādhe lomaṃ saṃharāpenti*. See note but one above on *saṃharaṇa*. Corresponding rule for nuns at Nuns' Pāc. 2 and where *sambādha* is defined. I think *saṃharāpenti* is more correctly to remove (thus cutting into a shape) than "grow" (a meaning given above), in view of the other "shapings," and also because of the objections levelled at the nuns and also, above, at the monks.

[3] As *VA*. 1211 notes there is a *dukkaṭa* for the shaping of the beard and everything else.

[4] *sambādhe* which, as defined in Nuns' Pāc. 2 means the armpits and private parts.

[5] *pisācillika*, as at MV. III. 12. 3, CV. V. 10. 2.

Now at that time monks had the hair in their nostrils taken out with pieces of crystal[1] and by means of beeswax ; their nostrils became painful. They told this matter to the Lord. He said : " I allow you, monks, tweezers."[2]

Now at that time the group of six monks had grey hairs[3] taken out. People . . . spread it about, saying : " Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said : " Monks, you should not have grey hairs taken out. Whoever should have them taken out, there is an offence of wrong-doing." || 5 ||

Now at that time a certain monk's ears were stopped with wax. [**134**] They told this matter to the Lord. He said : " I allow, monks, an instrument for removing dirt from the ears.[4]

Now at that time the group of six monks used various kinds of instruments for removing dirt from the ears, made of gold, made of silver. People . . . spread it about, saying : " Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said : " Monks, various kinds of instruments for removing dirt from the ears should not be used. Whoever should use (these), there is an offence of wrong-doing. I allow them, monks, (to be) made of bone, made of ivory, made of horn, made of reeds, made of bamboo, made of a piece of stick, made of lac, made of crystal, made of copper, made of the centre of a conchshell."[5] || 6 || **27** ||

Now at that time monks made a large store of copper goods, of bronze goods. People touring the dwelling-place, having seen this, looked down upon, criticised, spread it about, saying : " How can these recluses, sons of the Sakyans make a large store of copper goods, of bronze goods like dealers in bronze ? "[6] They told this matter to the Lord. He said : " Monks, a store of copper goods, of bronze goods should not be made. Whoever should make one, there is an offence of wrong-doing." || 1 ||

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[1] *sakkharikā*. *Cf.* MV. VI. **14**. 5, *loṇa-sak-*.
[2] *saṇḍāsa* as at *M*. ii. 75, *Jā*. i. 138.
[3] *palita*. *Cf. palitakesi* at *M*. i. 88. *MA*. ii. 60, *paṇḍarakesa*.
[4] Allowed again below, CV. V. **28**. 2.
[5] As at MV. VI. **12**, 1, 3 ; CV. V. **11**, 1, etc.
[6] *kaṃsapattharikā*. *VA*. 1211 explains as *kaṃsabhaṇḍavānijā*, merchants in bronze goods.

Now at that time monks were (too) scrupulous to use an ointment box[1] and an ointment stick[2] and an instrument for removing dirt from the ears[3] and a handle.[4] They told this matter to the Lord. He said: " I allow, monks, an ointment box . . . a handle."

Now at that time the group of six monks sat down lolling[5] on their outer cloaks,[6] the cotton cloth[7] of the outer cloaks gave way.[8] They told this matter to the Lord. He said: " Monks, you should not sit down lolling on outer cloaks. Whoever should (so) sit down, there is an offence of wrong-doing."

Now at that time a certain monk came to be ill; there was no comfort for him without a bandage.[9] They told this matter to the Lord. He said: " I allow, monks, a bandage." Then it occurred to monks: " Now how should a bandage be made?" They told this matter to the Lord. He said: " I allow, monks, a loom, shuttles, strings, tickets and all the equipment for a loom." || 2 || **28** ||

Now at that time a certain monk entered a village for alms-food without his waistband; on a carriage road his inner robe dropped down.[10] People shouted out[11] and that monk [**135**] became ashamed. Then that monk, having gone back to the monastery, told this matter to the monks. The monks told this matter to the Lord. He said: " Monks, you should not enter a village without your waistband. Whoever should (so)

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[1] *añjanī*, allowed at MV. VI. **12**, 1, 2, 4.
[2] Allowed at MV. VI. **12**, 3.
[3] Allowed at CV. V. **27**. 6.
[4] *bandhanamatta*. Meaning uncertain. *VA*. 1211 says a *bandhanamatta* for a *vāsikattarayaṭṭhikādīnaṃ*, a knife and mendicant's staff. Or should *kattara* read *kattarī*, scissors? We should then get " a stick for knife and scissors." *Cf*. *bandhanamattaṃ* at MV. V. **11**. 1, VII. **1**. 5, but in both passages it seems to have a different meaning from above.
[5] *Cf*. Sekhiya 26 where " lolling " is defined as lolling on the hands, lolling on cloths.
[6] As at CV. IV. **4**. 7 (end).
[7] Read *paṭṭā* instead of text's *pattā*, as noted at *Vin. Texts* iii. 141, n. 6.
[8] As at MV. VIII. **21**. 1 where a remedy is " allowed." See *B.D.* iv. 424. *Lujjanti*, " gave way," occurs also at CV. V. **16**. 2, **17**. 2 and is there translated " fell in."
[9] *āyoga*, as at *Vin*. iii. 257, iv. 170. See *B.D.* ii. 144, n. 2.
[10] *pabhassittha*, as at *Vin*. iv. 159.
[11] As at *Vin*. iv. 345.

enter one, there is an offence of wrong-doing. I allow, monks, a waistband."[1] || 1 ||

Now at that time the group of six monks wore various kinds of waistbands: those of many strands,[2] those like the head of a water-snake,[3] those like tambourine drums,[4] those like chains.[5] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, various kinds of waistbands should not be worn: those of many strands . . . those like chains. Whoever should wear one, there is an offence of wrong-doing.[6] I allow, monks, two (kinds of) waistbands: a strip of cotton cloth,[7] one with a well made end."[8]

The borders of a waistband wore out. "I allow, monks, those like tambourine drums, those like chains." The end of a waistband wore out. "I allow, monks, a sewing round,[9] a knotting."[10] The end of a waistband where it was looped[11] wore out. "I allow, monks, a buckle."[12]

Now at that time the group of six monks wore various kinds of buckles, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, various kinds of buckles should not be worn. Who-

[1] Taken for granted at MV. I. 25, 9, 10.

[2] *kalābuka*. *VA*. 1211 explains by *bahurajjuka*.

[3] *deḍḍubhakaṃ nāma udakasappisisasadisaṃ*, so *VA*. 1211.

[4] *muraja*. *VA*. 1211 says they are made, having twisted the shape into a tambourine drum (*vaṭṭa*, circle, round).

[5] *maddaviṇa*. *VA*. 1211 (reading *-vāṇa*) says *pāmaṅgasanthānaṃ*. *Cf*. CV. V. 2. 1 where *pāmaṅga* occurs. See also *B.D*. i. 77, n. 9.

[6] Bu. says there must not be even one of these, much less many.

[7] *paṭṭikā*. *VA*. 1211 explains that here it is a *paṭṭikā* that is woven ordinarily or that is woven in the fish and thorn design (? *macchakaṇṭhakavāyimā*), and it continues, "there are to be no divisions into *kuñjaracchikādi*." *Kuñja* is a hollow.

[8] *sūkarantaka*. *Vin. Texts* iii. 143 "do not venture to translate the term," and its meaning is extremely doubtful. *VA*. 1211 has *v.l*. *sūkaraṇḍaka*, and also (at *Vin*. ii. 319) *sukarantaka*, which I adopt as the most intelligible, although possibly not the most correct reading. *VA*. 1211 explains by saying it is fashioned into a well made (*sūkara*) round case for a key.

[9] *sobhaṇa*. *VA*. 1212 says "having twisted it, there is the sewing of a circular end," *mukhavaṭṭisibbana*.

[10] *guṇaka*. *Cf*. *saguṇaṃ katvā* at MV. 1. 25. 9. *VA*. 1212 says "a sewing after the style of *muddikā* (*i.e*. a signet ring, a bunch of grapes; or *muddika*, an accountant may be meant—one who ties coins, etc., into knots in his waistband ?).

[11] *pavananta*.

[12] *vidha*, as at Pāc. 86. 2. 2. See *B.D*. iii. 89, n. 1.

ever should wear one, there is a offence of wrong-doing. I allow them, monks, (to be) made of bone . . . made of the inside of a conchshell, made of thread."[1] || 2 ||

Now at that time the venerable Ānanda having put on light-weight upper robes,[2] entered a village for almsfood; his upper robes were blown up by gusts of wind.[3] Then the venerable Ānanda, having gone back to the monastery, told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, a block,[4] something to tie."[5]

Now at that time the group of six monks used various kinds of blocks, made of gold, made of silver. People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, various kinds of blocks should not be used. Whoever should use them, there is an offence of wrong-doing. I allow them, monks, (to be) made of bone . . . made of thread."

Now at that time monks inserted blocks and things to tie into their robes; the robes wore out. They told this matter to the Lord. He said: "I allow, monks, a shield[6] for the blocks, a shield for the things to tie." [**136**] They inserted the shields for the blocks and the shields for the things to tie at the edge (of the robe); a corner was revealed. They told this matter to the Lord. He said: "I allow you, monks, to insert a shield for the blocks at the edge; to insert a shield for the things to tie having taken it back seven finger breadths or eight finger breadths." || 3 ||

Now at that time the group of six monks dressed in householders' under garments: "the elephant's trunk",[7] "the

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[1] This last, thread, is in addition to the usual list as given above, *e.g.* at CV. **27**. 6.

[2] *saṃghāṭiyo* as it is in the plural must refer to more than the outer cloak; and since the verb *pārupati* is used the reference is probably to this and to the upper robe.

[3] *Cf. Vin.* iv. 345.

[4] *gaṇṭhikā*. See *B.D.* iii. 88, n. 4.

[5] *pāsaka*, perhaps a bow for the dress. *Cf. Thīg.* 411 and Morris, *JPTS.* 1893, p. 45–6.

[6] *phalaka*, perhaps a slip of wood or bark as in *phalakacīra*, used in making an ascetic's dress, *Vin.* i. 305, *D.* i. 167.

[7] *hatthisoṇḍaka. VA.* 1212 says dressed, having made an appendage (hanging down) in the form of an elephant's trunk.

fish's tail,"[1] "the four corner arrangement,"[2] "the palmyra whisk arrangement,"[3] "the hundred jungle ropes."[4] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not dress in householders' under garments: 'the elephant's trunk' . . . 'the hundred jungle ropes.' Whoever should (so) dress, there is an offence of wrong-doing."

Now at that time the group of six monks put on[5] householders' upper garments.[6] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not put on householders' upper garments. Whoever should put one on, there is an offence of wrong-doing." || 4 ||

Now at that time the group of six monks dressed in loin-cloths.[7] People . . . spread it about, saying: "Like a king's shaven bearers with coils."[8] They told this matter to the Lord. He said: "Monks, you should not dress in loin-cloths. Whoever should (so) dress, there is an offence of wrong-doing." || 5 || 29 ||

Now at that time the group of six monks carried a double carrying-pole.[9] People . . . spread it about, saying: "Like a

[1] *macchavālaka.* *VA.* 1212 says dressed, having hung the edge of the border on one side, the edge of the tie on the other.

[2] *VA.* 1212 explains there were two above and two below, hence showing four corners when clothed thus.

[3] *tālavaṇṭaka.* *Cf.* CV. V. 22. 2. *VA.* 1212 says that when clothed one suspends the outer cloak in the manner of a palmrya whisk.

[4] *satavallikā.* *Cf. vallikā* at CV. V. 2. 1 where although the word may mean ear ornaments, these may be formed like jungle ropes. See also CV. V. 16. 2. *VA.* 1212 says dressed by making a bracelet (-like arrangement), *ovaṭṭika,* having folded over the long outer cloak a number of times; or, dressed showing continual jungle ropes at the left and right sides. If one or two jungle ropes appear from the knee it is all right. *Cf. ovaṭṭika* at CV. V. 2. 1.

[5] On *pārupati* and *nivāseti,* put on and dress in, see *B.D.* ii. 32, notes 2, 3.

[6] Bu. enumerates a number of upper garments which he classifies as householders', including a Jain's, a wanderer's, a one-cloth ascetic's, and a brahman's.

[7] *saṃvelliyaṃ.* *Cf. saṃvelliyaṃ kaṭisuttakaṃ* at CV. X. 16. 2. *VA.* 1212 says that they dressed having tied on long grass, *kaccha,* like wrestlers and workmen, and that it is explained in the Sekhiyas that a monk must be dressed having covered up the three circles all round. (See Sekhiyas 1, 2).

[8] *muṇḍavaṭṭi.* *VA.* 1213 (with *v.l.* *-veṭhi*) says "the meaning is people going anywhere for a king and carrying goods and equipment." The coils *vaṭṭi,* would be the pads they wear on their heads to support the burden.

[9] *I.e.* with the weight at each end. *Cf. kāja* at MV. I. 20. 19.

king's shaven bearers with coils." They told this matter to the Lord. He said: "Monks, you should not carry a double carrying-pole. Whoever should carry one, there is an offence of wrong-doing. I allow, monks, a single carrying-pole, a carrying-pole for two bearers,[1] a weight (carried) on the head, a weight (carried) on the shoulders, a weight (carried) on the hips, one hung on." || **30** ||

Now at that time monks did not chew[2] tooth-wood[3]; their mouths came to smell nasty. They told this matter to the Lord. He said: "Monks, there are these five disadvantages in not chewing tooth-wood[4]: it is bad for the eyes, the mouth becomes nasty smelling, the channels of taste are not purified, phelgm and mucus get on food, one's food is not enjoyed. These, monks, are the five disadvantages of not chewing tooth-wood. Monks, there are these five advantages in chewing tooth-wood: it is good for the eyes, the mouth does not become nasty smelling, the channels of taste are purified, phelgm and mucus do not get on food, one's food [**137**] is enjoyed. These, monks, are the five advantages of chewing tooth-wood. I allow, monks, tooth-wood." || 1 ||

Now at that time the group of six monks chewed long pieces of tooth-wood; they even flicked novices with these. They told this matter to the Lord. He said: "Monks, a long piece of tooth-wood should not be chewed. Whoever should chew one, there is an offence of wrong-doing. I allow, monks, a piece of tooth-wood to be eight finger breadths (in length) at the most. And a novice should not be flicked with it. Whoever should flick him, there is an offence of wrong-doing."

Now at that time as a certain monk was chewing a piece of tooth-wood that was too short it became lodged in his throat. They told this matter to the Lord. He said: "Monks, too short a piece of tooth-wood should not be chewed. Whoever should chew one, there is an offence of wrong-doing. I allow, monks, a piece of tooth-wood to be four finger breadths (in length) at the least." || 2 || **31** ||

[1] *antarākāja*, which *VA*. 1213 explains as one having the weight in the middle and that may be transported by two (men).
[2] *khādanti*, eat.
[3] *dantakaṭṭha*, used in cleaning the teeth.
[4] As at *A*. iii. 250.

Now at that time the group of six monks set fire to a forest.[1] People . . . spread it about, saying: "Like forest firers." They told this matter to the Lord. He said: "Monks, a forest should not be set on fire. Whoever should set one on fire, there is an offence of wrong-doing."

Now at that time dwelling-places were tangled over with grass.[2] As the forest fires were burning (forests and so on) they burned the dwelling-places. Monks were doubtful whether to make a counter-fire[3] to give protection. They told this matter to the Lord. He said: "I allow you, monks, if a forest fire is burning, to make a counter-fire to give protection." || 1 ||

Now at that time the group of six monks climbed a tree and jumped from tree to tree. People . . . spread it about, saying: "Like monkeys." They told this matter to the Lord. He said: "Monks, a tree should not be climbed. Whoever should climb one, there is an offence of wrong-doing."

Now at that time an elephant infested the way of a certain monk who was going to Sāvatthī through the Kosalan districts. Then that monk rushed up to the foot of a certain tree (but) being scrupulous did not climb the tree; the elephant went off by another (track). Then that monk, having reached Sāvatthī, told this matter to the monks. (The monks told this matter to the Lord).[4] He said: 'I allow you, monks, if there is a reason, to climb a tree to the height of a man, and as high as you like in cases of distress."[5] || 2 || **32** || [**138**]

Now at that time Yameḷu and Tekula[6] were the names of two monks who were brothers, brahmans by birth, with lovely voices, with lovely enunciation. They approached the Lord; having approached, having greeted the Lord, they sat down

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[1] As at *Vin.* iii. 85.

[2] As at *A.* i. 153, iii. 128.

[3] *paṭaggiṃ dātuṃ.* *Cf. Jā.* i. 212. *VA.* 1214 says having made the ground square, it is possible to convey grass there and dig it in carefully, and having broken off damp branches to cool down the fire.

[4] Omitted in the text.

[5] Such as seeing wild animals, forest fires, or approaching floods, or such as wanting to see the right direction if one is on the wrong road (so *VA.* 1214).

[6] Yameḷutekulā. This compound should possibly be resolved into Yameḷa and Utekula, but is taken as reproduced above by *D.P.P.N.* (under Tekuḷa) and *Vin. Texts* iii. 149, *q.v.* note 3. These monks are mentioned nowhere but here, I think.

at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: "At present, Lord, monks of various names, various clans, various social strata have gone forth from various families; these corrupt the speech of the Awakened One in (using) his own dialect.[1] Now we, Lord, give the speech of the Awakened One in metrical form."[2] The Awakened One, the Lord rebuked them, saying: "How can you, foolish men, speak thus: 'Now we, Lord, give the speech of the Awakened One in metrical form'? It is not, foolish men, for pleasing those who are not (yet) pleased. . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, the speech of the Awakened One should not be given in metrical form. Whoever should (so) give it, there is an offence of wrong-doing. I allow you, monks, to learn the speech of the Awakened One according to his own dialect." || 1 ||

Now at that time the group of six monks learnt metaphysics.[3] People . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said: "Now, monks, can one who sees the essence (as being) in metaphysics attain to growth, increase, maturity in this *dhamma* and discipline?"

"This is not so, Lord."

"Or could one who sees the essence (as being) in this *dhamma* and discipline learn metaphysics?"

"This is not so, Lord."

"Monks, metaphysics should not be learnt. Whoever should learn them, there is an offence of wrong-doing."

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[1] *sakāya niruttiyā*. *VA*. 1214 says the current Magadhese manner of speech according to the awakened one. *Cf. nirutti at* M. iii. 234.

[2] *chandaso āropema*. *VA*. 1214 explains, "we give (*āropema*) a way of speech according to the honoured dialect (or vernacular, *sakkaṭa bhāsā*) like a Veda." *Sakkata*, *v.l. sakkaṭa*, may be Sanskrit. See four reasons for supposing so at *Vin. Texts* iii. 150, n. *Cf. Sāvitthī chandaso mukhaṃ* at *Sn.* 568, *Vin.* i. 246, and *chando nidānaṃ gāthānaṃ* at *S.* i. 38.

[3] *lokāyata*, name of a branch of brahman learning, probably metaphysics. See *Dial.* i. 166–172; *Vin. Texts* iii. 151, n. 2; *B.D.* iii. 83, n. 1. Word also occurs at *A.* i. 163, 166, iii. 223, *Sn.* p. 105, *M.* ii. 147. *VA*. 1214 says "it means everything is rejected, everything is unrejected; it is the lore of other sects, connected with what is utterly groundless and which says by this or that method a crow is white, a crane is black."

Now at that time the group of six monks taught metaphysics. People . . . ". . . offence of wrong-doing."

Now at that time the group of six monks learnt worldly knowledge.[1] People . . . ". . . offence of wrong-doing."

Now at that time the group of six monks taught worldly knowledge. People . . . ". . . offence of wrong-doing." || 2 ||

Now at [**139**] that time the Lord, surrounded by a large assembly, sneezed while he was teaching *dhamma*. Monks, saying: "Lord, may the Lord live (long), may the wellfarer live (long)," made a loud noise, a great noise; the talk on *dhamma* was interrupted by this noise. Then the Lord addressed the monks, saying: "Now, monks, when (the phrase) 'Long life' is spoken to one who has sneezed, can he for this reason live or die?"

"That is not so, Lord."

"Monks, 'Long life' should not be said to one who has sneezed. Whoever should say it, there is an offence of wrong-doing."

Now at that time people said "May you live (long), honoured sirs" to monks who had sneezed. The monks, being scrupulous, did not respond. People . . . spread it about, saying: "How can these recluses, sons of the Sakyans not respond when (the phrase) 'May you live (long), honoured sirs' is being spoken to them?" They told this matter to the Lord. He said: "Monks, householders like lucky signs.[2] I allow you, monks, when (the phrase) 'May you live (long), honoured sirs' is being spoken to you by householders to say, 'Long life' (to them)." || 3 || **33** ||

Now at that time the Lord, surrounded by a large assembly, was teaching *dhamma* sitting down. A certain monk had eaten garlic;[3] he sat down to one side, thinking: "In case the monks are incommoded." The Lord saw that monk who was sitting down at one side; seeing him, he addressed the monks, saying: "Monks, why is this monk sitting to one side?"

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[1] *tiracchānavijjā*. Learnt and then taught by the group of six nuns at *Vin*. iv. 305–6; a *pācittiya* for them. The *Old Comy*. on these Nuns' Pācittiyas, Nos. 49, 50, defines both *tiracchānavijjā* and *pariyāpuṇāti*, "learn." See *B.D.* iii. 337–9 and notes there.

[2] As at CV. V. 21. 4.

[3] *lasuṇa*, defined at *Vin*. iv. 259.

"Lord, this monk has eaten garlic, so he sat down at one side, thinking: 'In case the monks are incommoded'."

"But, monks, should that be eaten which, when eaten, can (make the eater) outside such a *dhamma*-talk as this?"

"That is not so, Lord."

"Monks, garlic should not be eaten. Whoever should eat it, there is an offence of wrong-doing."[1] || 1 ||

Now at that time the venerable Sāriputta had wind in his stomach. Then the venerable Moggallāna the Great approached the venerable Sāriputta; having approached, he spoke thus to the venerable Sāriputta: "When you had wind in your stomach before, reverend Sāriputta, by what means did you get comfort?"

"I had garlic, your reverence." They told this matter to the Lord. He said: "I allow you, monks, to eat garlic in the case of illness."[2] || 2 || **34** ||

Now at that time monks relieved themselves here, there and everywhere in a monastery; the monastery was soiled. They told this matter to the Lord. He said: "I allow you monks, to relieve yourselves at one side." [**140**] The monastery became nasty smelling. "I allow you, monks, a vessel." Sitting down, it was painful. "I allow, monks, urinal shoes."[3] The urinal shoes were public;[4] monks were ashamed to relieve themselves. "I allow, monks, three (kinds of) fences to fence them in: a fence of bricks, a fence of stones, a fence of wood." The vessel being uncovered became nasty smelling. "I allow, monks, a lid." || 1 ||

Now at that time monks evacuated here, there and everywhere in a monastery. . . . (*as in* || 1 ||) . . . The monastery became nasty smelling. "I allow, monks, a cesspool." The facing of the cesspool fell in.[5] "I allow you, monks, to pile up three (kinds of) pilings: a piling of bricks, a piling of stones, a piling of wood." The cesspool was too low to the ground[6] . . . ". . . I allow, monks, a balustrade." Sitting inside,

[1] A *pācittiya* for nuns, Nuns' Pāc. 1.

[2] As a medicine, *VA*. 1214.

[3] Allowed at MV. V. **8**. 3.

[4] *Cf.* CV. V. **17**. 1.

[5] As at CV. V. **17**. 2.

[6] As at CV. V. **11**. 6.

they fell off. "I allow you, monks, to evacuate having spread (something) and made a hole in the middle." Sitting down, it was painful. "I allow you, monks, privy shoes." || 2 ||

They evacuated outside. "I allow, monks, a trough." There was no wood for scraping. "I allow, monks, wood for scraping." There was no receptacle[1] for scraping. "I allow, monks, a receptacle (for the wood) for scraping." The cesspool being uncovered became nasty smelling. "I allow, monks, a lid." Evacuating in the open air, they were bothered by the cold and heat. "I allow, monks, a hut for the privy." There was no door to the hut. "I allow, monks, a door . . .[2] . . . swordfish teeth, the five (pieces of) cloth design, a bamboo for robes, a cord for robes."[3] Now at that time a certain monk, weak through age, [**141**] having evacuated, fell down as he was getting up. They told this matter to the Lord. He said: "I allow, monks, a chair with supports." The hut was not fenced in. "I allow, monks, three (kinds of) fences with which to fence it in: a fence of bricks, a fence of stones, a fence of wood." || 3 ||

There was no porch. "I allow, monks, a porch." There was no door to the porch. "I allow, monks, a door . . .[4] . . . a cord to pull through." Powdered grass fell on to the porch . . .[5] ". . . five (pieces of) cloth design." A cell became swampy[6] . . . "I allow, monks, a drain for the water." There was no vessel for the water for rinsing. "I allow, monks, a vessel for the water for rinsing." There was no saucer for the water for rinsing. "I allow, monks, a saucer for the water for rinsing." They rinsed sitting down; it was painful. "I allow, monks, shoes to be worn for rinsing.[7] The shoes for rinsing were public; monks were ashamed to rinse. "I allow, monks, three (kinds of) fences to fence them in: a fence of bricks, a fence of stones, a fence of wood." The vessel for the water for rinsing was uncovered; it was littered over with powdered grass and dust. "I allow, monks, a lid." || 4 || **35** ||

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[1] *pidhara.*
[2] As at CV. V. **14**. 3.
[3] Last two items also at CV. V. **11**, 6.
[4] As at CV. V. **14**. 3.
[5] As at CV. V. **11**. 6.
[6] As at CV. V. **14**. 5.
[7] Allowed at MV. V. **8**. 3.

Now at that time the group of six monks indulged in bad habits like this[1]: they planted and caused to be planted small flowering trees . . . and indulged in various bad habits. They told this matter to the Lord. He said: "Monks, various kinds of bad habits should not be indulged in. Whoever should indulge in them, should be dealt with according to the rule."[2] || **36** ||

Now at the time when Kassapa of Uruvelā went forth many copper goods, wooden goods, clay goods accrued to the Order. Then it occurred to the monks: "Now, what copper goods are allowed by the Lord, what are not allowed? What wooden goods are allowed, what are not allowed? What clay goods are allowed, what are not allowed?" They told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: "I allow, monks, all copper goods except a weapon; all wooden goods except a sofa,[3] [**142**] a divan,[4] a wooden bowl,[5] wooden shoes[6]; all clay goods except a (clay-foot-) scrubber[7] and a large earthen vessel."[8] || **37** ||

Told is the Fifth Section: that on Minor Matters

This is its key:

Against a tree, and against a post, and against a wall, on a rubbing-board (using a) *gandha* (-*bba* hand instrument), a string,
having plunged into, a scrubber, scab, and age, ordinary mode with the hand.

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[1] As at CV. I. **13**. 2 and For. Meeting. XIII. The passage has been translated at *B.D.* i. 314–318.

[2] *VA*. 1214 says they should be dealt with by a *pācittiya* for a *pācittiya* matter and by a *dukkaṭa* for a *dukkaṭa* matter.

[3] *āsandī*. See *B.D.* iii. 326, n. 1, and *B.D.* iv. 256, n. 5.

[4] *pallaṅka*. See *B.D.* iii. 271, n. 3.

[5] See definition of bowl at *B.D.* ii. 115, 415, iii. 213. At CV. V. **8**. 2 it is made a *dukkaṭa* to use a wooden bowl.

[6] *Cf.* MV. V. **6**. 4 (*kaṭṭhapāduka*), above *dārupāduka*.

[7] *kaṭaka*. See CV. V. **22**. 1.

[8] *kumbhakārikā*. *VA*. 1215 says "this is a hut made entirely of clay like Dhaniya's." Dhaniya's story is told at the beginning of Defeat II.

And also ear-ornaments, chains, ornamental strings of beads for the throat[1] should not be worn,
ornamental girdles, bangles, armlets, bracelets, finger rings,
Long, with a comb, with a snake's hood instrument, with the hands, with beeswax, with oily water,
sores in a mirror and bowl of water, ointment, with paste and chunan,
They smeared,[2] and painting the limbs, painting the faces, both these,
disease of the eyes, and the mountain top, long-drawn, intoning,[3] outside,[3]
Mango peels, with whole (mangoes), a snake, and he cut off, sandal wood,
various kinds, bases of bowls, gold, thick, jags,
Carved, was spoiled[4], nasty smelling, in the heat, were broken, by a solid bench,
plaster flooring, grass (mat), piece of cloth, a stand, and on a wicker stand,
A bag, and a strap at the edge, thread made for tying,
a peg, and on a couch, and on a chair, on a lap, in a sunshade, opened,
A gourd, a water-pot, a skull, odd bits, waste-tub,
split open,[5] handle, gold, feathers and rind, a tube,
And yeast, barley-meal, powdered stone, beeswax, gum,
misshapen at the corners, tying, uneven place, on the ground, old[5] and was (not) enough,[6]
A mark, and a false thread, unwashed, damp, sandals,
fingers, and a thimble, a small bowl, a bag, tyings,
In the open air, low to the ground, and also a piling,they were inconvenienced,
they fell off, powdered grass, a smearing inside and out,

[1] Reading above is *kaṇṇasuttaṃ*, an ornamental string hanging from the ear Oldenberg at *Vin.* ii. 320 queries whether it should not be *kaṇṭhasuttaṃ* (see CV. V. 2. 1) which is the reading in the Sinh. and Siam. editions.

[2] Text here *lañcanti*; at CV. V. 2. 5, as also in Sinh. edn. *lañchenti*. Siam. edn. *lañcenti*.

[3] These two words, run together as *sara-bāhiraṃ*, stand for *sarabhañña* and *bāhiralomi* (CV. V. 3. 2 and 4).

[4] Reading should be *dussati* as at CV. V. 9. 3 and Sinh. and Siam. edns., not as with Oldenberg *dussanti*.

[5] *vippāri*. Sinh. edn. *vipphāli* and Siam. edn. *viphāli*. At CV. V. 11. 1 it is *vipāṭetvā*.

[6] Text reads *jira-patoti ca*; Sinh. edn. *jiṇṇaṃ pahoti ca*; Siam. edn. *jirappahoti ca*.

Whitewash and treatment with black colouring and red chalk,
wreathwork creeperwork swordfish teeth strips (of cloth)[1]
And a bamboo and cord for robes—the Leader allowed (these).
And they went away having left, a *kaṭhina* frame was split,
Was twisted out of position,[2] and on to a wall, they went along taking in a bowl,
a bag, and a thread for tying, having tied, sandals,[3]
On a road water that was not allowable, strainer, little piece of cloth,
regulation water-pot, two monks, the Sage reached Vesālī,
Double (water-strainer), filter, he allowed a strainer.
By mosquitoes, very ill through sumptuous (foods) and Jīvaka, [143]
Place for pacing up and down in, bathroom, in an uneven place, low to the ground,
three pilings, they were inconvenienced, stairs, balustrade, railing,
In the open air, powdered grass, a smearing inside and out
whitewash and treatment with black colouring and red chalk
Wreathwork creeperwork swordfish teeth strips (of cloth)[4]
bamboo and cord for robes, and it may be built high to the ground,
A piling, staircase and balustrade,[5] a door, doorpost and lintel,
a hollow like a mortar, a small upper projection, and a post, a " monkey's head,"
A pin, a (stick used as a) bolt, a keyhole, and pulling through, a cord,
a facing, and a pipe for steam, and in the middle, clay for the face,
And nasty smelling,[6] it scorched, a receptacle for water,[7] a saucer,

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[1] Text reads *paṭikā* ; Siam. edn. *pātikaṃ* ; Sinh. edn. *paṭṭikā* ; CV. V. **11**. 6 and similar passages *pañcapaṭṭhikaṃ*. *P.E.D.* takes *paṭṭikā* = *paṭṭaka* " made of or forming a strip of cloth ; a bandage, a strip (of cloth)." Thus *pañcapaṭṭhika* may be a design : the five strips (of cloth) design.

[2] *viniveṭhiya* ; Siam. edn. *viniveṭhiyati*.

[3] Sinh. edn. here inserts *upāhanatthavikañ ca aṃsabandhanasuttakaṃ*, bag for sandals and thread or tying at the edge ; and Siam. edn. *upāhanatthavikañ ca aṃsavaddhañ ca suttakaṃ*, bag for sandals and a strap at the edge and thread.

[4] Text here reads *makarantakapaṭikaṃ*, but Sinh. edn. *makaradantaka-paṭṭikaṃ* and Siam. *makaradantapātikaṃ*.

[5] *bāha* here stands for *ālambanabāha*.

[6] In Siam. edn. this word is preceded by *doṇi*, a tub or a trough, and in Sinh. edn. by *mattikādoṇi*, a tub for clay, as at CV. V. **14**. 3.

[7] Text reads *udakātara*, Siam. edn. *udakhānaṃ*, and Sinh. edn. *udakādhanaṃ*, with which *cf.* Bu's *udakanidhāna* on CV. V. **14**. 3, p. 166 above (*udakaṭṭhāna*), and also *cf.* *udakādhāna* at *M.* i. 414.

and it did not make them sweat, swampy, to wash, one may make a drain,
And a chair,[1] about a porch, work,[2] gravel, stones, a drain,
naked, on the ground, when it rained, three coverings there,
A well, and it fell in,[3] by means of a creeper,[4] by means of a waistband,
a well-sweep, hand-wheel, a wheel, many vessels were broken,
Copper, wooden, strips of animals' hides, a hall, grass, a lid,
a trough, a pool, a fence, swampy, and about a drain,
Cooled down, a tank, and stale, with a curving roof,
for four months, and lay down to sleep, and a piece of felt, and it should not be allotted,
Chased (cushions), a stand,[5] eating they would share one,[6]
Vaḍḍha, and Bodhi, tread on it, little jar, (clay foot-) scrubber, broom,
Stone pebble and scum as a foot-rubber,
fan, palmyra-whisk, and also a mosquito fan, a chowry,
Sunshade, and[7] without, in a monastery—the three[8]—with string, agreement,
ruminator, lumps of boiled rice, long nails, they cut, painful fingers,
Down to the blood, and to the height, the twenty, long-haired,
razor, whetstone, razor-case, piece of felt, a barber's equipment,
They trimmed beards, they let them grow, goat's beard, four cornered arrangement,
on their chests and on their stomachs, whiskers, removed the hair on their bodies,
Illness, scissors, a sore, long, and with a piece of crystal,
grey hair, stopped, and various kinds of copper goods, a store,[9]

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[1] Reading *pīṭhaṃ* with Sinh. edn. instead of text's *pīṭhe*.

[2] This must refer to the wreathwork and creeperwork mentioned in CV. V. 14. 4.

[3] Reading *lujjati* with Sinh. and Siam. edns., instead of text's *lujja-tīni*.

[4] *valliyā*; at CV. V. 16. 2 *vallikāya*.

[5] CV. V. 19. 1 and Siam. edn. *maḷorikaṃ*; above *maḷorakaṃ*; Sinh. edn. *malojikaṃ*.

[6] Text reads *bhuñjanto ka tuvaṭṭayyuṃ*; Sinh. edn. *bhuñjant' eka tuvaṭṭikaṃ*; Siam. edn. *bhuñjant' ekaṃ tuvaṭṭayuṃ*.

[7] Read *ca* with Sing. and Siam. edns., instead of text's *va*.

[8] This refers to three (of the four) rulings laid down at CV. V. 23. 2, 3 for the use of sunshades: (1) allowed, (2) not allowed, (3) allowed (only) to an invalid, (4) allowed to be used by a monk whether ill or well in a monastery and monastery precincts.

[9] *nicayā*. Sinh. edn. *nīcayā*, text *nisaha*. Siam. edn. *lohabhaṇḍañkhant saha*. Sinh. edn. inserts between this word and "lolling" *bandhanamattaṃ kukkuccā*, (too) scrupulous (to use) a handle, see n. at CV. V. 28. 2 above.

And lolling, a bandage, strings,[1] tickets, (waist-)band,
those of many strands, like the head of a water-snake, like tambourine drums, those like chains,[2]
Palmyra whisk, hundred jungle-ropes,[3] having put on householders' upper garments,
loin cloths, double carrying-pole, toothwood, on flicking,
Lodged in the throat, and a forest, counterfire, a tree, and by an elephant,
Yameḷu (and Tekula),[4] they learnt metaphysics, they taught it, [**144**]
Worldly knowledge,[5] he sneezed, good luck, and he ate,
affliction of wind, and it was soiled, nasty smelling, painful, shoes,
They were ashamed, nasty smelling (un-) covered,[6] and they did it here and there,
nasty smelling, cesspool, it fell in,[7] high to the ground, and about a piling,
Staircase, balustrade, inside, painful and shoes,
outside, a tub and wood, and a stick,[8] uncovered,
A hut for the privy, both a door as well as a doorpost and lintel,
a hollow like a mortar, an upper projection, a post, and a "monkey's head,"
A pin, a bolt, a keyhole, and a hole for pulling (cord) through as well as

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[1] Text *paṭaṃ*; Sinh. edn. and CV. V. **28**. 2 *vaṭaṃ*.

[2] Sinh. and Siam. edns. here have the following: *paṭṭikaṃ* (Siam. *paṭṭikā*) *sūkarantañ ca / dasā muraja-veṇikā* (Siam. *murajja-*) *pavananto pi jīrati / gaṇṭhikaṃ uccāvacañ ca phalakante pi ogahe gihīnivatthaṃ hatthisoṇḍaṃ macchakaṃ catukaṇṇakaṃ /* (Siam. *gihivatthaṃ soṇḍaṃ macchavāḷakaṃ catukkaṇṇakaṃ*)—a strip of cotton cloth and one with a well made end /borders, like tambourine drums, a twisting (*veṇikā*, probably for *sobhaṇa* at CV. V. **29**. 2), an end, and knotting the rest, also where it was looped, / it wore out, a block, and various kinds, also shields and edges, taking back, / householders' under-garments: the elephant's trunk, the fish arrangement, the four cornered arrangement. This covers CV. V. **29**. 2–4 (beginning), and clearly should be inserted.

[3] Reading with Sinh. edn. *satavalliṃ*, instead of *satavali* above.

[4] Text reads Yameḷe, which I take to be a plural of "Yameḷa and Tekula." But Sinh. edn. reads Yameḷa. Siam. Sakaṭe, with *v.l.* Yameḷe. See note above to CV. V. **33**. 1.

[5] Text and Siam. edn. *tiracchānakathā*. I follow Sinh. *tiracchānagatā vijjā* since there is no mention of "talk" in CV. V. **33**. 2.

[6] *pāru.*

[7] Should read *lujjati* as in Sinh. and Siam. edns., not *lujjanti* as in text.

[8] CV. V. **35**. 3 *pidharo*; above *pidhāro*; Sinh. edn. *pidharo*; Siam. edn. *piṭharo*.

a cord, a smearing inside and out, whitewash and black colouring
Wreathwork creeperwork swordfish five strips of cloth (design)
a bamboo and a cord for robes, weak through age, a fence,
And about a porch, as before, and gravel, flagstones,
(water) remained, a drain, and also a vessel, a saucer,
Painful, shame, a lid, and they indulged in bad habits.
He allowed copper goods a weapon being excepted.
A sofa and divan, a wooden bowl and shoes being excepted—
the Great Sage allowed all (other) goods made of wood.
And the Truth-finder, a (clay foot-) scrubber and an earthern vessel having been excepted,
compassionate, allowed also all (other) goods made of clay.
The character of whatever matter, if equal to the preceding,
even if it is brief, is known from the context in the key.
Thus the hundred and ten matters in the Minor Matters in the discipline
are based on what is *dhamma* indeed—also there is help for the well behaved.
The expert in discipline is well trained, friendly in mind, very well behaved,
bringing light, steadfast, worthy of honour, one who has heard much. [**145**]

THE LESSER DIVISION (CULLAVAGGA) VI

At one time the Awakened One, the Lord was staying at Rājagaha in the Bamboo Grove at the squirrels' feeding place. Now at that time lodgings had not been permitted to monks by the Lord. So these monks stayed here and there: in a forest, at the root of a tree, on a hillside, in a glen, in a mountain cave, in a cemetery, in a forest glade, in the open air, on a heap of straw.[1] Early in the mornings these went out from this and that place: from the forest . . . from the heap of straw, pleasing when approaching and when receding, when looking before, when looking back, when bending back (their arms), when stretching them out, their eyes cast down and possessed of pleasant behaviour.[2] || 1 ||

Now at that time a (great) merchant of Rājagaha went early one morning to a pleasure grove.[3] The (great) merchant of Rājagaha saw these monks going out from this and that place: from a forest . . . from a heap of straw, and seeing them he made up his mind.[4] Then the (great) merchant of Rājagaha approached those monks; having approached, he spoke thus to those monks: "If I, revered sirs, were to have dwelling-places built, would you stay in my dwelling-places?"

"Householder, dwelling-places have not been allowed by the Lord."

"Well then, revered sirs, having inquired of the Lord, tell me (what he says)."

"Very well, householder," and these monks, having answered the (great) merchant of Rājagaha in assent, approached the Lord; having approached the Lord, having greeted him, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord: "Lord, the (great) merchant of Rājagaha is anxious to have

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[1] *Cf.* same list at *D.* i. 71, *M.* iii. 3, *A.* ii. 210, and a shorter one at *A.* i. 241 The [illegible]ns are defined at *DA.* 209–210, *VbhA.* 366–7.

[2] [illegible] or less stock; *cf. Vin.* iii. 181, *D.* i. 70, *M.* iii. 35, 90, *A.* ii. 104,

[3] [illegible]d at *Vin.* iv. 298.

[4] [illegible]*ttaṃ pasīdi*, his mind became clear or bright.

dwelling-places built. What line of conduct should be followed by us, Lord ?" Then the Lord on this occasion having given reasoned talk addressed the monks, saying :

"I allow, monks, five (kinds of) abodes :[1] a dwelling-place, a curved house, a long house,[2] a mansion,[3] a cave."[4] || 2 ||

Then [146] these monks approached the (great) merchant of Rājagaha; having approached, they spoke thus to the (great) merchant of Rājagaha : "Householder, dwelling-places have been allowed by the Lord. Do now what seems right." Then the (great) merchant of Rājagaha had sixty dwelling-places established on one day alone. When the (great) merchant of Rājagaha had had these sixty dwelling-places finished he approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the (great) merchant of Rājagaha spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then the (great) merchant of Rājagaha, having understood the Lord's consent, rising from his seat departed keeping his right side towards him. || 3 ||

Then the (great) merchant of Rājagaha, having had sumptuous foods, solid and soft, prepared towards the end of that night, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant of Rājagaha; having approached, he sat down on the appointed seat together with the Order of monks. Then the (great) merchant of Rājagaha, having with his own hand served and satisfied the Order of monks with the Awakened One at its head with sumptuous foods, solid and soft, sat down at a respectful distance when the Lord had eaten and had withdrawn his hand from his bowl. As he was sitting down at a respectful distance the (great)

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[1] *Cf.* MV. I. 30. 4, and also *B.D.* ii. 16, n. 6 (on p. 17).

[2] See *B.D.* ii. 16, n. 5. *Pāsāda* is again called *dīghapāsāda* at *VA.* 1215, on above passage.

[3] *hammiya.* See *B.D.* ii. 16, n. 6. *VA.* 1215 says "a *hammiya* is like a *pāsāda* with a chamber placed on the topmost open-air floor."

[4] *VA.* 1215 says a cave, *guhā*, in bricks, in stones, in wood, in laterite, *paṃsu*. On *paṃsu* as meaning "laterite" in this connection see A. K. Coomaraswamy, *Ind. Architectural Terms, JAOS.*, vol. 48, no. 3, p. 266.

merchant of Rājagaha spoke thus to the Lord: "Lord, I had these sixty dwelling-places built because I need merit, because I need heaven. What line of conduct am I, Lord, to follow in regard to these dwelling-places?"

"Well now, do you, householder, establish these sixty dwelling-places for (the use of) the Order of the four quarters,[1] present and to come."

"Very well, Lord," and the (great) merchant of Rājagaha, having answered the Lord in assent, had those sixty dwelling-places established for (the use of) the Order of the four quarters, present and to come. || 4 ||

Then the Lord thanked the (great) merchant of Rājagaha in these verses:[2]

"They ward off cold and heat and beasts of prey from there
And creeping things and gnats and rains in the wet season.
When the dreaded hot wind arises, that is warded off.
To meditate and obtain insight in a refuge and at ease:—
A dwelling-place is praised by the Awakened One as chief gift to an Order.
Therefore a wise man, looking to his own weal,
Should have charming dwelling-places built so that those who have heard much can stay therein.[3] [147]
To these[4] food and drink, raiment and lodgings
He should give, to the upright, with mind purified.
(Then) these[5] teach him *dhamma* dispelling every ill;
He, knowing that *dhamma*, here attains nibbāna, cankerless."[6]

Then the Lord, having given thanks to the (great) merchant of Rājagaha in these verses, rising from his seat, departed. || 5 || 1 ||

People heard: "It is said that dwelling-places are allowed by the Lord," and they zealously had dwelling-places built. These dwelling-places did not have doors, and snakes, scorpions and centipedes got in. They told this matter to the Lord.

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1 See S. Dutt, *Early Bud. Monachism*, pp. 83 ff., 131, 143.
2 As at CV. VI. 9. 2 below, and *Jā*. i. 93, *DA*. i. 304.
3 *Cf. Miln*. 211.
4 For this line and next, *cf. S*. i. 100.
5 This line and next at *A*. iii. 41, 43.
6 *Cf.* this line with *Sn*. 765.

He said: "I allow, monks, a door." Having made a hole in the wall, they tied on the door with jungle creeper and with cord, but these were eaten by rats and white ants and when the tyings were eaten the doors fell down. They told this matter to the Lord. He said: "I allow, monks, a doorpost and lintel, a hollow like a mortar (for the door to revolve in) a small upper projection."[1] The doors did not meet. "I allow, monks, a hole for pulling through (the cord), cord for pulling through."[1] The doors could not be closed. "I allow, monks, a post for the bolt, a 'monkey's head,' a pin (to secure the bolt), a stick (used as a bolt)."[1]

Now at that time monks were not able to open a door. They told this matter to the Lord. He said: "I allow, monks, a keyhole and three (kinds of) keys: a copper key, a wooden key, a horn key." But the dwelling-places were unguarded[2] when those who, having unfastened[3] (the doors), entered. They told this matter to the Lord. He said: "I allow, monks, a bolt and a pin (to secure the bolt)."[4] || 1 ||

Now at that time dwelling-places were roofed with grass; they were cold in the cold weather, hot in the hot weather. They told this matter to the Lord. He said: "I allow you, monks, having lashed on (a roofing), to give it a smearing inside and out."[5] Now at that time dwelling-places had no windows.[6] They were bad for the eyes and nasty smelling. They told this matter to the Lord. He said: "I allow, monks, three (kinds of) windows: a railing window,[7] a lattice window,[8] a stick window."[9] Squirrels and bats got through the spaces

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[1] On these items see CV. V. **14**. 3.

[2] *agutta*, as were the lodgings at CV. VIII. **3**. 1.

[3] *ugghāṭetvā*, as at CV. VIII. **1**. 1 of the *ghaṭikā*, stick used as a bolt.

[4] *yantakaṃ sūcikaṃ*. *VA*. 1216 says "Whatever one sees that is a *yantaka*, and one can make a pin to open it." *Cf. yantakaṃ deti*, to secure the bolt, to lock up, at *DhA*. i. 220.

[5] As at CV. V. **11**. 6: V. **14**. 3, etc.

[6] Probably window holes, because the above word, *vātapāna*, is used at *Vin*. iv. 47 to explain *ālokasandhi*, the holes for light and air. *Vātapāna* mentioned at MV. I. **25**. 18.

[7] *vedikāvātapāna*. *VA*. 1216 says like the railing of a shrine. So, a grille in a railing pattern. See A. K. Coomaraswamy, *Ind. Architectural Terms*, *JAOS*. vol. 48, no. 3, p. 273 for short discussion of these three types of windows.

[8] *jālavātapāna*. *VA*. 1216 says something tied netwise, so a lattice.

[9] *salākavātapāna*. *VA*. 1216 says a little post or pillar window. These words will be more readily understood if it is remembered that *vātapāna* is an aperture and not what closes it.

in the windows. They told this matter to the Lord. He said: "I allow, monks, drapery[1] across the windows." Squirrels and bats got in even through the drapery. "I allow, monks, shutters[2] across the windows, little bolsters[3] across the windows." || 2 ||

Now at that time monks lay down to sleep on the ground and their limbs and robes were soiled with dust. They told this matter to the Lord. He said: "I allow, monks, a grass matting." The grass matting [**148**] was eaten by rats and white ants. "I allow, monks, a solid bench."[4] Because of the solid bench their limbs became painful. "I allow, monks, a little couch of split bamboo."[5]

Now at that time a bierlike long couch[6] accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a long couch." A long chair accrued. They told this matter to the Lord. He said: "I allow, monks, a long chair." Now at that time a bierlike couch with slats[7] accrued to an Order . . . a chair with slats . . . a bierlike couch with curved legs[8] . . . a chair with curved legs . . . a bierlike couch with removeable legs[9] . . . a chair with removeable legs accrued. "I allow, monks, a chair with removeable legs." || 3 ||

Now at that time a rectangular chair[10] accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a rectangular chair." A tall rectangular chair[11] accrued. They told this matter to the Lord. He said: "I allow, monks,

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[1] *cakkalikā*. *VA*. 1216 says "I allow you to tie on cloth used for wiping the feet."

[2] *kavāṭaka*.

[3] *bhisikā*. *Cf. B.D.* ii. 47, n. 1 on *bhisi*.

[4] *miḍhi*. See CV. V. 9. 4. *VA*. 1216 here explains by *pīṭhaphalaka*.

[5] *bidalamañcaka*. *Cf. Jā*. i. 9, *DhA*. i. 135 where mentioned as a feature in the life of one who has gone forth. *VA*. 1216 says a twig couch or one woven with bamboo chips.

[6] *masāraka* defined in Pāc. 14. For notes on these four kinds of couches and chairs see *B.D.* ii. 240.

[7] *bundikābaddha*, defined in Pāc. 14, as are also the next two terms.

[8] *kulīrapādaka*.

[9] *āhaccapādaka*.

[10] *āsandika*. *VA*. 1216, reading *āsandhika*, says it is called a four-cornered (or square, *caturassa*) chair. *Cf. KhA*. 44.

[11] *uccako āsandiko*.

even[1] a tall rectangular chair."[2] A three-sided (couch)[3] accrued. They told this matter to the Lord. He said: "I allow, monks, a three-sided (couch)." A tall three-sided (couch) accrued. They told this matter to the Lord. He said: "I allow, monks, even a tall three-sided (couch)." A plaited chair[4] accrued . . . a cloth chair[5] . . . a sheep-footed[6] chair . . . a "stalks of the emblic myrobalan" chair[7] . . . a wooden (chair)[8] . . . a stool[9] . . . a straw chair accrued to an Order. They told this matter to the Lord. He said: "I allow, monks, a straw chair." || 4 ||

Now at that time the group of six monks lay down to sleep on high couches. People touring the lodgings, having seen them . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not lie down to sleep on high couches. Whoever should (so) lie down to sleep, [**149**] there is an offence of wrong-doing."

Now at that time a certain monk, lying down to sleep on a low couch, was bitten by a snake. They told this matter to the Lord. He said: "I allow, monks, supports for the couches."[10]

Now at that time the group of six monks used tall supports

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[1] *pi*, also meaning "too, also," but in view of the efforts made to prevent monks from using chairs, couches and beds that were too high, "even" seems a permissible translation.

[2] *VA*. 1216 says a long chair is on a support eight finger-breadths (high), but if it exceeds that measure it should be called a rectangular chair.

[3] *sattaṅga*, lit. seven limbs, parts, members or constituents. *VA*. 1216 says that "it is a couch that is finished, a support having been made towards three (of the) quarters." It therefore occupied three sides of a square, and had four ends (two outer and two inner), making a total of seven parts.

[4] *baddhapīṭha*. *VA*. 1216 says a chair made entirely of twigs.

[5] *pīṭhikā*. *VA*. 1216 says just a chair plaited in cloth.

[6] *eḷakapādaka*. *VA*. 1216 says "having placed the upper parts of the legs in white woollen cloth round the wood, it is a finished chair like a slab for food, *bhojanaphalaka*." *Cf*. *kulīrapādaka*, lit. "crab-footer," for which see *B.D.* ii. 240, n. 4.

[7] *āmālakavaṇṭika pīṭha*. *VA*. 1217 says this is a chair of many legs plaited in the manner (or on the pattern) of emblic myrobalan.

[8] *phalaka*. See *phalakapīṭha* at *Vin*. iv. 40 and *B.D.* ii. 242, n. 5. *Cf*. *apassenaphalaka* at MV. I. **25**. 15, CV. VI. **20**. 2.

[9] *koccha*. See *B.D.* ii. 239, n. 1, and *Old Comy's* definition at *B.D.* ii. 240. On above passage *VA*. 1217, omitting "made of bark," says made of khus-khus, made of *muñja*-grass (which at *VA*. 1217 reads *puñjamaya*), made of reeds.

[10] *mañcapaṭipādaka*, as at MV. I. **25**, 16, CV. VIII. **1**. 3. See *B.D.* iv. 64, n. 4.

for the couches; they rocked to and fro together with the tall supports for the couches. "Monks, tall supports for couches should not be used. Whoever should use them, there is an offence of wrong-doing. I allow, monks, a support for a couch to be eight finger-breadths at the most."[1] || 5 ||

Now at that time thread accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, to weave a couch." The ends used up much thread. "I allow you, monks, having pierced the ends,[2] to weave small squares."[3] A piece of cotton cloth accrued. They told this matter to the Lord. He said: "I allow you, monks, to make a carpet."[4] A cotton quilt[5] accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, having unravelled it, to make a squatting mat[6] of three (kinds of) cotton:[7] cotton from trees, cotton from creepers, cotton from grass."

Now at that time the group of six monks used squatting mats half (the size of a man's) body. People, touring the dwelling-places, having seen them . . . spread it about, saying: "Like householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, squatting mats half (the size of a man's) body should not be used. Whoever should use one, there is an offence of wrong-doing. I allow you, monks, to make a squatting mat the size of a head."[8] || 6 ||

Now at that time there came to be a festival on a mountain top near Rājagaha.[9] People arranged mattresses[10] for the

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[1] *Cf.* Pāc. 87.

[2] *aṅge vijjhitvā.* On this expression see *B.D.* ii. 240, n. 5. "Legs" is I think a better translation than "sides" (*Vin. Texts* iii. 166–7).

[3] *aṭṭhapadaka* as at MV. VIII. **21**. 1. Perhaps meaning "in the chequered board fashion," *aṭṭhapada*, on which see *B.D.* i. 316, n. 2.

[4] *cilimikā.* See *B.D.* ii. 241, n. 8. *VA.* 1217 on above says "when the earth is treated with plaster, a *cilimikā* is called a covering, *attharaṇa*, for protecting the surface, *chavi*."

[5] *tūlikā*, as at MV. V. **10**. 4.

[6] *bimbohana.* Similar allowance made at CV. VI. **14**.

[7] *tūla.* See similar definition at *Vin.*, iv. 170 (*B.D.* iii, 93, *q.v.* n. 2). *VA.* 1217 says cotton from any vegetable growth can be used for squatting mats, but apart from trees, creepers and grasses there is no other vegetable growth.

[8] *Cf. VbhA.* 365 which elaborates saying that in width it can be four standard finger breadths, in length the measure of the width of the couch.

[9] See *B.D.* ii. 335, n. 1. Phrase also occurs at CV. V. **2**. 6.

[10] *bhisi.* See *B.D.* ii. 47, n. 1.

great ministers: mattresses of wool, mattresses of cotton cloth, mattresses of bark, mattresses of *tiṇa*-grass, mattresses of leaves.[1] When the festival was over they conveyed them away having taken off the covers. Monks saw much wool and cotton cloth and bark and *tiṇa*-grass and leaves thrown away at the festival place; and seeing it they told this matter to the Lord. He said: "I allow, monks, five (kinds of) mattresses: a mattress of wool . . . of cotton cloth . . . of bark . . . of *tiṇa*-grass, a mattress of leaves."

Now at that time woven cloth[2] as a requisite for lodgings accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, to cover a mattress (with it)." Now at that time monks packed away a couch-mattress on a chair, they packed away a chair-mattress on a couch; the mattresses fell to bits.[3] They told this matter to the Lord. He said: "I allow you, monks, a covered couch, a covered chair."[4] **[150]** They packed them away without having put a cobweb cloth (beneath[5] and the stuffing) came out from below. "I allow you, monks, having put a cobweb cloth (beneath the mattress), having spread it, to cover a mattress." Having removed the covers, they carried them away. "I allow you, monks, to sprinkle[6] them." They still carried them away. "I allow, monks, line decoration."[7] They still carried them away. "I allow you, monks, the outline of the hand."[8] || 7 || **2** ||

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[1] Same five kinds given at *Vin*. iv. 40. See *B.D.* ii. 240, n. 7.

[2] *dussa.*

[3] As at CV. V. **11**. 2.

[4] *onaddhamañca onaddhapīṭha.* This must mean covered with mattresses to fit them. *Cf. Vin.* i. 194, ii. 270.

[5] *ullokaṃ akaritvā,* which *VA*. 1218 explains by *heṭṭhā cimilikaṃ adatvā.* On *cimilikā* see above, p. 210, n. 4. *Ullokā* occurs at *Vin.* i. 48 = ii. 209.

[6] *posituṃ,* which should read *phosituṃ* as does *Vin.* i. 205 and *VA*. 1218. This latter says "to give sprinklings (or touches, *phusitāni*) on top with dyes or with turmeric."

[7] *bhattikamma. VA.* 1219 reads *bhittikamma,* wall-work, and says it is a *bhittikamma* on top of the mattress cover. Whatever the exact meaning of the term, it is no doubt a different process from the "sprinkling" which, as perhaps a forerunner to the tie-and-dye industry, would probably result in spots. *Cf. bhatikamma* at CV. V. **9**. 2.

[8] *hatthabhitti. Bhitti* is of course a wall. *VA.* 1219 says *pañcaṅgulabhitti,* the wall of the five fingers. All these marks were probably applied so as to disfigure the mattresses and thus dissuade monks from carrying them off; *cf.* Pāc. 58. Or they may have been identification marks. But all the readings, and therefore the meanings, are uncertain. Reading in the "key," *Vin.* ii. 178, is *hatthabhatti,* line of the hand. On *pañcaṅgulikaṃ dātuṃ cf.* above, p. 170.

Now at that time the sleeping places[1] of members of other sects were whitewashed, the ground was coloured black, the walls were treated with red chalk.[2] Many people went to see the sleeping places. They told this matter to the Lord. He said: "I allow, monks, whitewash, black colouring, red chalk (to be used) in a dwelling-place." Now at that time the whitewash did not adhere to the rough walls. They told this matter to the Lord. He said: "I allow you, monks, having applied lumps of grain-husks, having kept some back with a spoon,[3] to put on the whitewash." The whitewash would not stick on. They told this matter to the Lord. He said: "I allow you, monks, having applied soft clay, having kept some back with a spoon, to put on the whitewash." The whitewash would not stick on. "I allow, monks, what exudes from trees[4] and flour-paste."

Now at that time the red chalk did not adhere to the rough walls . . . (*as above*) . . . The red chalk would not stick on. They told this matter to the Lord. He said: "I allow you, monks, having applied the red powder of rice husks (mixed with) clay, having kept some back with a spoon, to put on the red chalk." The red chalk would not stick on. They told this matter to the Lord. He said: "I allow, monks, mustard-powder,[5] oil of beeswax." It was too thick.[6] They told this matter to the Lord. He said: "I allow you, monks, to sponge it over[7] with a piece of cloth."

Now at that time the black colouring did not adhere to the rough walls . . . (*as above*) . . . The black colouring would not stick on. They told this matter to the Lord. He said: "I allow you, monks, having applied clay (mixed with the excrement of) earthworms,[8] having kept some back with a spoon, to put on the black colouring." The black colouring would not

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[1] *seyyā*, defined at *Vin*. iv. 17 = 20, 41.

[2] See CV. V. **11**. 6 for these words.

[3] *pāṇikā*, Bu. says nothing. *Cf. pāṇiyā* at CV. V. **1**. 5.

[4] *ikkāsa*. *VA*. 1219 says *rukkhaniy(y)āsaṃ vā silesaṃ vā*. Gum, resin, and juice all exude from trees. *Cf. niyyāsakhādanīya* at *VA*. 832, 837 and *niyyāsarukkha* at *Vism*. 74.

[5] *-kuḍḍa* of text should read *-kuṭṭa*.

[6] *VA*. 1219 says it stayed there in drop upon drop.

[7] *paccuddharituṃ* (as at CV. V. **17**. 1) explained at *VA*. 1219 as *puñchituṃ*, to wipe.

[8] *gaṇḍamattikā*. *VA*. 1219, reading *taṇḍa-* with *v.l. gaṇḍu-*, explains as above.

stick on. They told this matter to the Lord. He said: "I allow, monks, what exudes from trees, an astringent decoction."[1] || 1 ||

Now at that time the group of six monks had a bold design[2] made with figures of women, figures of men, in a dwelling-place. People touring the dwelling-places, having seen this, . . . spread it about, saying: "Like [151] householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, you should not have a bold design made with figures of women, figures of men. Whoever should have one made, there is an offence of wrong-doing. I allow, monks, wreath-work, creeper-work, swordfish teeth, the five strips (of cloth design)."[3] || 2 ||

Now at that time dwelling-places were low to the ground . . .[4] ". . . I allow monks, a balustrade."

Now at that time dwelling-places were thronged with people.[5] Monks were (too) modest to lie down. They told this matter to the Lord. He said: "I allow, monks, a curtain."[6] They looked in, having lifted up the curtain. They told this matter to the Lord. He said: "I allow, monks, a small half-wall." They looked in over the top of the small half-wall. "I allow, monks, three (kinds of) inner rooms: a palanquin-like inner room,[7] a tube-like inner room,[8] an inner room on the roof."[9] Now at that time monks made an inner room in the middle of a small dwelling-place; there was no access.[10] They told this matter to the Lord. He said: "I allow you, monks, to make an inner room at one side of a small dwelling-place, in the middle of a large one." || 3 ||

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[1] *kasāva*. *Cf.* MV. VI. **4**, where certain specified ones are allowed as medicines.

[2] *paṭibhānacitta*, as at *Vin.* iv. 61 (see *B.D.* ii. 285, n. 5) and iv. 298. *VA.* 1219 says "not only the figures of women and men, but also figures of animals, even of an earthworm."

[3] As at CV. V. **11**. 6.

[4] As at CV. V. **11**. 6.

[5] *ālakamandā*. At *D.* ii. 147, 170 said to be the capital of the *devas*, with many people and crowded with *yakkhas*. Spelt in both passages as *Āḷaka-*. *VA.* 1219 says each open space was crowded with people.

[6] *tirokaraṇī* as at *Vin.* i. 276.

[7] *sivikāgabbha*. *VA.* 1219 calls it a quadrangular (or four-sided) inner room.

[8] *nāḷikāgabbha*. *VA.* 1219 says it is a long room whose length is two or three times its width.

[9] *hammiyagabbha*. See *B.D.* ii. 16, n. 6 on *hammiya*. *VA.* 1219 calls it a room in the gable on the open air floor or a room on the bare roof.

[10] As at CV. V. **14**. 3.

Now at that time the base of a wall of a dwelling-place disintegrated. They told this matter to the Lord. He said: "I allow, monks, a timber buttress."[1] A wall of a dwelling-place let in the rain.[2]. "I allow, monks, a protecting screen[3] (and) paste and water."[4]

Now at that time a snake fell from a grass roofing on to a certain monk's shoulder. Terrified, he uttered a cry of distress. Monks, having run up, spoke thus to this monk: "Why did you, your reverence, utter a cry of distress?" Then this monk told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, a canopy."[5] || 4 ||

Now at that time monks hung their bags at the feet of couches, and at the feet of chairs: they were eaten by rats and white ants. They told this matter to the Lord. He said: "I allow, monks, a peg in the wall, an 'elephant-tusk' (peg)."[6] Now at that time monks laid aside their robes on a couch and on a chair. The robes fell to pieces. They told this matter to the Lord. He said: "I allow, monks, a bamboo for robes, [152] a cord for robes."[7]

Now at that time dwelling-places had no verandahs[8] and were without shelter.[9] They told this matter to the Lord. He said: "I allow, monks, a verandah, a covered terrace,[10] an inner court,[11] a verandah roofing."[12] The verandahs were

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[1] *kulaṅkapādaka*. See Morris, *JPTS*. 1884, p. 78.

[2] *ovassati* also at CV. V. **16**. 1.

[3] *parittāṇakiṭika*. *Cf*. *saṃsaraṇakiṭika ugghāṭanakiṭika* in || 5 || below.

[4] *uddhasudha*. *VA*. 1219 reading *uddhā-* with *v.l.* *uda-*, says clay pounded together with ashes and cowdung. Sinh. edn. reads *udda-*.

[5] *vitānā*, an item in some of the "no offence" clauses in the Suttavibhanga, *e.g.* at *Vin*. iii. 225, 227, 229, 233, iv. 171, 279.

[6] *Cf*. CV. V. **9**. 5 where monks hung their bags on these pegs.

[7] Also allowed at CV. V. **11**. 6; **14**. 3.

[8] *ālinda*. *VA*. 1219 explains as *pamukha*. See MV. VI. **36**. 4, and *B.D.* iv. 342, n. 3.

[9] *apaṭissaraṇa*. Sinh. edn. *appaṭissāraṇā*.

[10] *paghana*. *VA*. 1220, reading *palighana* but saying it is also called *paghana*, speaks of it as a *katapadesa*, a shaped (artificial) place or locality. It was at the door of the dwelling-places.

[11] *pakuṭa*. Sinh. edn. *pakuḍḍa*. *VA*. 1220 reading *pakudda* and saying *pakuṭṭa* is also a reading, explains as "the whole of the inner room in the middle is called *pariyāgāro*": *pakuddan ti majjhe gabbhassa samantā pariyāgāro vuccati*. With this phrase *cf*. *Vin*. iii. 119. *Pariyāgāra* means "surrounded by a house."

[12] *osarika*. *VA*. 1220 reads. *osārika*, with *v.l.* *osaraka* and says "having put a bamboo in a dwelling-place without a verandah, having had small sticks taken from that, *tato osāretvā*, a verandah-covering, *chadanapamukha*, is made.

public. Monks were (too) modest to lie down. "I allow, monks, a moveable screen,[1] a screen that can be drawn." || 5 ||

Now at that time monks participating in a meal in the open air were bothered by cold and heat. They told this matter to the Lord. He said: "I allow, monks, an assembly hall." The assembly hall was low to the ground . . .[2] ". . . a cord for robes." Now at that time monks spread out their robes in the open air on the ground. The robes were soiled by dust. "I allow, monks, a bamboo for robes and a cord for robes in the open air." || 6 ||

The drinking water became tepid.[3] "I allow, monks, a hall for the drinking water, a shed for the drinking water." The hall for the drinking water was low to the ground . . .[2] ". . . a cord for robes." There was no vessel for the drinking water. "I allow, monks, a conchshell for drinking water, a saucer for drinking water." || 7 ||

Now at that time dwelling-places were not fenced in. "I allow, monks, three (kinds of) fences to fence them in: a fence of bricks, a fence of stones, a fence of wood." There was no porch. "I allow, monks, a porch." The porch was low to the ground. It was flooded with water. "I allow you, monks, to build it high to the ground." There was no door to the porch. "I allow, monks, a door, a door-post and lintel . . . a cord to pull through."[4] Powdered grass fell from the porch.[5] "I allow, monks, . . . the five (pieces of) cloth design."[4]

Now at that time a cell came to be swampy.[6] They told this matter to the Lord He said: "I allow you, monks, to sprinkle gravel." They did not succeed in doing so. "I allow you, [**153**] monks, to lay down flagstones." Water remained. "I allow, monks, a drain for the water." || 8 ||

Now at that time monks made a fireplace here and there in a cell; the cell became soiled.[7] They told this matter to the Lord. He said: "I allow you, monks, to make at one side a hall for the fire." The hall for the fire was low to the ground

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[1] *saṃsaraṇakiṭika*. *VA*. 1220 says *cakkalayutta*. *Cf*. *cakkalikā* at CV. VI. 2. 2 and *cakkalī* at CV. VI. **19**.
[2] As at CV. V. **11**. 6.
[3] *otappati*, perhaps "evaporated, dried up." *Cf*. *otāpeti*, to dry in the sun.
[4] As at CV. V. **14**. 4.
[5] *koṭṭhakā* above; *koṭṭhake* at CV. V. **14**. 4.
[6] As at CV. V. **14**. 5; **35**. 4.
[7] *uklāpa*, as at *Vin*. i. 46.

. . .[1] "I allow, monks, a balustrade." The hall for the fire had no door. "I allow, monks, a door, a doorpost and lintel . . .[2] a cord for pulling through." Powdered grass[2] fell into the hall for the fire. "I allow you, monks, . . . a cord for robes." || 9 ||

A monastery was not fenced in: goats and cattle[3] injured the little plants.[4] They told this matter to the Lord. He said: "I allow, monks, three (kinds of) hedges to fence it in: a hedge of bamboo, a hedge of thorns, a ditch." There was no porch. As before, goats and cattle injured the little plants. "I allow, monks, a porch, an interlacing of stakes and thorns,[5] a hedge of swallow-wort,[6] a gateway, a door-bar."[7] Powdered grass fell from the porch. "I allow you, monks, . . .[8] the five (pieces of) cloth design." The monastery became swampy . . .[9] ". . . a drain for the water." || 10 ||

Now at that time King Seniya Bimbisāra of Magadha wanted to have a long house with a smearing of plaster and clay built for an Order. Then it occurred to monks: "Now what kind of roofing is allowed by the Lord, what is not allowed?" They told this matter to the Lord. He said: "I allow, monks, five (kinds of) roofings: a roofing of tiles, a roofing of stones, a roofing of plaster, a roofing of *tiṇa*-grass, a roofing of leaves."[10] || 11 || **3** ||

Told is the First Portion for Repeating.

Now at that time the householder Anāthapiṇḍika was the husband of a sister of a (great) merchant of Rājagaha. Then the householder Anāthapiṇḍika went to Rājagaha on some business or other. At that time the Order with the Awakened One at its head had been invited for the morrow by the (great)

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[1] As at CV. V. **11**. 6.
[2] As at CV. V. **14**. 3.
[3] *pasuka*.
[4] *uparopa*. *Cf*. *uparopaha* at *Jā*. ii. 345, iv. 359.
[5] *apesiyaṃ*. Sinh. edn. *apesiṃ*. *VA*. 1220 reading *apesi*, says "having inserted stakes with long pieces of wood, having covered with thorny branches, it is made for closing up the doorway."
[6] *akkavāṭa*. Sinh. edn. reads *yamakakavāṭa*, a pair of doors.
[7] *paligha*. *VA*. 1220 says "as in village gateways, it is for closing a door that is joined to a wheel."
[8] As at CV. V. **14**. 4.
[9] As at CV. V. **14**. 5; **35**. 4.
[10] These five kinds of roofings mentioned at *Vin*. iv. 48.

merchant of Rājagaha. Then the (great) merchant of Rājagaha enjoined slaves and servants, saying: "Well now, good people, getting up early in the morning, cook conjeys, cook rice,[1] prepare[2] curries, prepare vegetables."[3] Then it occurred to the householder Anāthapiṇḍika: "Now, on my arrival formerly this householder, having put aside all duties, did nothing except exchange greetings with me, but now he seems excited and enjoins slaves and servants, saying: 'Well now, good people . . . [154] prepare vegetables.' Now can there be for this householder a leading to[4] (a bride's home) or can there be a leading away from[5] (a bride's home) or is a great oblation arranged or is King Seniya Bimbisāra of Magadha invited for the morrow together with his troops?" || 1 ||

Then the (great) merchant of Rājagaha, having enjoined the slaves and servants, approached the householder Anāthapiṇḍika; having approached, having exchanged greetings with the householder Anāthapiṇḍika, he sat down at a respectful distance. The householder Anāthapiṇḍika spoke thus to the (great) merchant of Rājagaha as he was sitting down at a respectful distance: "Formerly you, householder, on my arrival, having put aside all duties, did nothing except exchange greetings with me, but now you seem excited and enjoin slaves and servants, saying: 'Well now, good people . . . prepare vegetables.' Now can there be for you, householder, a leading to . . . or is King Seniya Bimbisāra of Magadha invited for the morrow together with his troops?"

"There is to be for me, householder, neither a leading to (a bride's home), nor is there to be a leading away from (a bride's home), nor is King Seniya Bimbisāra of Magadha invited for the morrow together with his troops. But a great oblation is arranged by me: the Order is invited for the morrow with the Awakened One at its head."

"Did you, householder, say 'Awakened One?'"

"'Awakened One' I did say, householder."

"Did you, householder, say 'Awakened One'?"

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[1] *bhattāni*. *Cf. B.D.* ii. 149, iii. 11. These four words are, above, all in the plural suggesting that separate portions should be got ready for each monk.
[2] *sampādeti*, as at *Vin.* iii. 208.
[3] *uttaribhaṅga*, or tit-bits, dainties. See *B.D.* i. 275, n. 5.
[4] As at *Vin.* iii. 135. See *B.D.* i. 229, n. 2.
[5] As at *Vin.* iii. 135. See *B.D.* i. 230, n. 1.

" 'Awakened One' I did say, householder."

" Did you, householder, say 'Awakened One'? "

" 'Awakened One' I did say, householder."

" Even this sound, householder, is hard to come by in the world, that is to say 'Awakened One, Awakened One.' Now would it be possible, householder, at this time[1] to go up and see this Lord, a perfected one, a fully Self-awakened One? "

" This time is not a right time, householder, to go up and see this Lord, a perfected one, a fully Self-awakened One. But now, early to-morrow you shall go up to see this Lord, a perfected one, a fully Self-awakened One."

Then the householder Anāthapiṇḍika, thinking: " Early to-morrow I will go up to see this Lord . . . fully Self-Awakened One," lay down with mindfulness (so much) directed to the Awakened One,[2] that he got up three times during the night thinking it was daybreak. || 2 ||

Then the householder Anāthapiṇḍika approached the gateway to the Cool Grove,[3] and non-human beings opened the gateway. Then as the householder Anāthapiṇḍika was going out from the town, light vanished, darkness appeared; fear, consternation, [**155**] hair standing on end[4] arose so that he was desirous of turning back from there. Then the *yakkha* Sīvaka, invisible, made this sound heard:

"A hundred elephants,[5] a hundred horses, a hundred chariots with she-mules,[6]
A hundred thousand maidens adorned with jewelled ear-rings——
These are not worth the sixteenth part of one length of stride.
Advance, householder, advance, householder.
Advance is better for you, not retreat."

Then darkness vanished for the householder Anāthapiṇḍika, light appeared, so that his fear, consternation, hair standing on end subsided. And a second time. . . . And a third time

[1] For this episode to the end of || 4 || *cf. S.* i. 210–12.
[2] *buddhagatāya satiyā.*
[3] Sītavana. *S.* i. 211 reads Sīvathika, from the name of Sīvathika (*v.l.* Sivaka) of the *yakkha* who lived in the Sītavana.
[4] As at *e.g. Vin.* iii. 69.
[5] *Cf.* the first three of these lines with *Vv.* 20. 8; 43. 8.
[6] *assatarī. Cf. vacchatarī* at MV. V. 9. 1, 3.

did the *yakkha* Sīvaka made this sound heard: "... Advance is better for you, not retreat." And a third time darkness vanished for the householder Anāthapiṇḍika, light appeared, so that his fear, consternation, hair standing on end subsided. ‖ 3 ‖

Then the householder Anāthapiṇḍika approached the Cool Grove. Now at that time the Lord was pacing up and down in the open air, having got up in the night towards dawn. Then the Lord saw the householder Anāthapiṇḍika coming in the distance; seeing him, having stepped down from the place for pacing up and down in, he sat down on an appointed seat, and sitting down the Lord spoke thus to the householder Anāthapiṇḍika: "Come, Sudatta."[1] Then the householder Anāthapiṇḍika, thinking: "The Lord addressed me by name," joyful, elated, approached the Lord; having approached, having inclined his head to the Lord's feet, he spoke thus to the Lord: "I hope, Lord, that the Lord is living at ease." He said:

"Yes, always at ease he lives, the brahmin, attained to nibbāna,
Who is not stained by lusts,[2] cooled, without attachments.[3]
Having rent all clingings, having averted heart's care,
Tranquil he lives at ease, having won to peace of mind."[4]
‖ 4 ‖

Then the Lord talked a progressive talk[1] to the householder Anāthapiṇḍika, that is to say talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing (them). When the Lord knew that the mind of the householder Anāthapiṇḍika was ready, malleable, devoid of

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[1] *SA*. i. 315 says that Anāthapiṇḍika thinks that there are many other sects, those of Pūraṇa Kassapa and so on, who say they are awakened ones; but if this teacher is the awakened one he will address him by his *kuladattika* name, i.e. by the name given him in his family, because no one but Anāthapiṇḍika himself knows this. See also *K.S.* i. 273, n. 1.

[2] *yo na lippati kāmesu*, as at *Sn*. 625. *Cf. Kaṭha Up*. V. 11 where the Sun is not defiled or contaminated, *na lipyate*, by what he sees outside himself. See A. K. Coomaraswamy, *A Note on the Stickfast Motif, Journal American Folklore*, Vol. 57, No. 224, April–June, 1944, p. 128.

[3] *Cf. Sn*. 642.

[4] Besides *S*. i. 212, where the *S*. version of this episode ends, this verse occurs at *A*. i. 138.

[1] As at MV. I. 7. 5, 10; V. 1. 9, 10; VI. 26. 8, 9.

the hindrances, uplifted, pleased, then he explained to him that teaching on *dhamma* which the awakened ones have themselves discovered: ill, uprising, stopping, the Way. And as a clean [**156**] cloth without black specks will easily take dye, even so as he was (sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to the householder Anāthapiṇḍika, that "whatever is liable to uprising, all that is liable to stopping." Then the householder Anāthapiṇḍika, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Lord:

"Excellent, Lord! Excellent, Lord! Even, Lord, as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, 'Those with eyes to see may see shapes,' even so is *dhamma* explained in many a figure by the Lord. I myself, Lord, go to the Lord for refuge, to *dhamma*, and to the Order of monks. May the Lord accept me as a lay-disciple going for refuge from this day forth for as long as life lasts. And, Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then the householder Anāthapiṇḍika, having understood the Lord's consent, rising from his seat, having greeted the Lord, departed keeping his right side towards him. || 5 ||

The (great) merchant of Rājagaha heard: "It is said that the Order with the Awakened One at its head is invited for the morrow by the householder Anāthapiṇḍika." Then the (great) merchant of Rājagaha spoke thus to the householder Anāthapiṇḍika: "It is said that the Order with the Awakened One at its head is invited by you, householder, for the morrow. But you are incoming.[1] I can give you, householder, the means by which you can make a meal for the Order with the Awakened One at its head."

"Thank you, householder, but I have the means by which I can make a meal for the Order with the Awakened One at its head."

[1] As opposed to resident.

The urban council of Rājagaha heard: "The Order with the Awakened One at its head is invited for the morrow by the householder Anāthapiṇḍika." Then the urban council of Rājagaha spoke thus to the householder Anāthapiṇḍika: "It is said that the Order. . . . We can give you, householder, the means by which you can make a meal for the Order with the Awakened One at its head."

"Thank you, masters, but I have the means . . . at its head."

King Seniya Bimbisāra of Magadha heard: "The Order . . ." . . .

"Thank you, sire, but I have the means by which I can make a meal for the Order with the Awakened One at its head." || 6 ||

Then the householder Anāthapiṇḍika, having had sumptuous foods, solid and soft, prepared towards the end of that night in the dwelling of the (great) merchant of Rājagaha, [**157**] had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant of Rājagaha; having approached, he sat down on the appointed seat together with the Order of monks. Then the householder Anāthapiṇḍika, having with his own hand served and satisfied with sumptuous foods, solid and soft, the Order of monks with the Awakened One at its head, when the Lord had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance. As he was sitting down at a respectful distance, the householder Anāthapiṇḍika spoke thus to the Lord: "Lord, may the Lord consent to a rains-residence[1] from me at Sāvatthī together with the Order of monks."

"But, householder, Truth-finders delight in empty places."

"It is understood, Lord, it is understood, Well-farer." Then the Lord, having gladdened, rejoiced, roused, delighted the householder Anāthapiṇḍika with talk on *dhamma*, rising from his seat, departed. || 7 ||

Now at that time the householder Anāthapiṇḍika had many friends, many companions, his word carried weight.[2] Then

[1] *vassāvāsa*, as in MV. III. **1**. 1, and *cf*. MV. III. **14**.
[2] *ādeyyavāca*. *VA*. 1220 says "his speech would be taken up by the many folk thinking, 'It seems he should be heard'."

the householder Anāthapiṇḍika, having concluded that business at Rājagaha, set out for Sāvatthī. Then the householder Anāthapiṇḍika enjoined people on the way, saying: "Masters, build monasteries, prepare dwelling-places, furnish gifts; an Awakened One has arisen in the world, and this Lord, invited by me, will come along by this road."

Then these people, urged on by the householder Anāthapiṇḍika, built monasteries, prepared dwelling-places, furnished gifts. Then the householder Anāthapiṇḍika, having arrived at Sāvatthī, looked all round Sāvatthī, thinking:[1] "Now where could the Lord stay that would be neither too far from a village, nor too near, suitable for coming and going, accessible to people whenever they want, not crowded by day, having little noise at night, little sound, without folks' breath, secluded from people, fitting for meditation?" || 8 ||

Then the householder Anāthapiṇḍika saw Prince Jeta's pleasure grove, neither too far from a village . . . fitting for meditation, and seeing it, he approached Prince Jeta; having approached he spoke thus to Prince Jeta: "Give me, young master, the pleasure grove to make a monastery."

"The pleasure grove is not to be given away, householder, even for the price of a hundred thousand."[2]

"Young master, the monastery is taken."

"The monastery is not taken, householder." They asked the chief ministers of justice,[3] saying: "Is it taken or is it not taken?" The chief ministers spoke thus: [**158**] "The monastery is taken at the price fixed by you, young master." Then the householder Anāthapiṇḍika, having had gold coins[4] brought out by means of wagons, had the Jeta Grove spread with the price of a hundred thousand.[5] || 9 ||

The gold coins that were taken out the first time were not enough for a small open space near to the porch. Then the

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[1] As at MV. I. **22**. 16, 17 where Bimbisāra is giving the Bamboo Grove.
[2] As at *Jā*. i. 94.
[3] *Cf.* similar passage at *Vin*. iv. 223 (*B.D.* iii. 178).
[4] *hirañña;* see n. at *B.D.* i. 28.
[5] *koṭisantharaṃ santharāpesi*. *VA*. 1220 says "having given a hundred thousand *kahāpaṇas*, having had them spread out (on the ground), having taken the measure of the circumference of trees and ponds there, he gave having had them (i.e. the *kahāpaṇas*) spread out in a certain place." Most likely the gold coins were not round but square, see *Vin. Texts* iii. 188, n. 1.

householder Anāthapiṇḍika enjoined the people, saying: "Go back, good people, bring (more) gold coins, I will spread this open space." Then it occurred to Prince Jeta: "Now this can be no ordinary matter[1] inasmuch as this householder bestows so many gold coins," and he spoke thus to the householder Anāthapiṇḍika:

"Enough, householder; let me spread this open space, give this open space to me, it will be my gift."

Then the householder Anāthapiṇḍika, thinking: "This Prince Jeta is a distinguished, well-known man; surely the faith in this *dhamma* and discipline of well-known men like this is very efficacious,"[2] made over that open space to Prince Jeta. Then Prince Jeta built a porch[3] on that open space. The householder Anāthapiṇḍika had dwelling-places made, he had cells[4] made . . . porches . . . attendance halls . . . fire halls . . . huts for what is allowable . . . privies . . . places for pacing up and down in . . . halls in the places for pacing up and down in . . . wells . . . halls at the wells . . . bathrooms . . . halls in the bathrooms . . . lotus ponds . . . he had sheds made. || 10 || **4** ||

Then the Lord, having stayed at Rājagaha for as long as he found suiting, set out on tour for Vesālī. In due course, walking on tour, he arrived at Vesālī. The Lord stayed there at Vesālī in the Great Grove in the Hall of the Gabled Pillars. Now at that time people were making repairs carefully and they were also attending carefully, with the requisites of robes, almsfood, lodgings and medicines for the sick, to those monks who were looking after the repairs. Then it occurred to a certain poor tailor: "Now this can be no ordinary matter inasmuch as these people are making repairs carefully. What now if I too should make repairs?" Then that poor tailor, having himself kneaded mud, having piled up bricks, had wattle and daub walls erected. But because he was not skilful the piling was crooked and a wall fell down. And a

[1] *na orakaṃ bhavassiti*. *Cf.* MV. I. **9**. 1, and below CV. VI. **5**. 1.
[2] As at MV. VI. **36**, 3.
[3] *koṭṭhaka* is a word of unsettled meaning. *VA*. 1221 says that he built a seven storeyed long house with a porch (or storehouse) at the gateway (*dvārakoṭṭhakapāsāda*).
[4] *Cf.* this list with that at MV. III. **5**. 6, 9.

second time. . . . And a third time . . . a wall fell down. || 1 ||

Then that poor tailor . . . spread it about, saying: "These recluses, [159] sons of the Sakyans, exhort, instruct those who give them the requisites of robes, almsfood, lodgings, medicines for the sick, and these look after their repairs. But I am poor. No one exhorts or instructs me or looks after my repairs." Monks heard this poor tailor as he was . . . spreading it about. Then these monks told this matter to the Lord. Then the Lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to put repairs in charge (of a monk).[1] Monks, the monk who is in charge of repairs should make an effort,[2] thinking, 'How can the dwelling-place be brought to a rapid termination?' and he should restore broken and dilapidated parts.[3] || 2 ||

"And thus, monks, should they be given in charge: First, a monk should be asked; having asked him, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the Order give the repairs to the dwelling-place of the householder So-and-so in charge of the monk So-and-so. This is the motion. Honoured sirs, let the Order listen to me. The Order is giving the repairs . . . in charge of the monk So-and-so. If the giving in charge of the monk So-and-so, of the repairs to the dwelling-place of the householder So-and-so, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. Repairs to the dwelling-place of the householder So-and-so are given in charge of the monk So-and-so. It is pleasing to the Order; therefore it is silent. Thus do I understand this'." || 3 || 5 ||

Then the Lord, having stayed at Vesālī for as long as he found suiting,[4] set out on tour for Sāvatthī. Now at that time monks who were pupils of the group of six monks, having gone

[1] *navakammaṃ dātuṃ.* For various rules for making repairs see CV. VI. 17.

[2] *ussukkaṃ āpajjissati.* *Cf.* *ussukkaṃ karoti* at *Vin.* iv. 280, 291, 300.

[3] At *A.* iii. 263 this is one of five things said to make a resident monk very useful to his residence.

[4] For the incident related here, *cf.* *Jā.* No. 37.

along in front of the Order of monks with the Awakened One at its head, took possession of dwelling-places, they took possession of sleeping places, saying: "This will be for our preceptors, this will be for our teachers, this will be for us." Then the venerable Sāriputta, having gone along close behind the Order of monks with the Awakened One at its head, not being able to get a sleeping place—the dwelling-places being taken possession of, the sleeping places being taken possession of—sat down at the root of a certain tree. Then the Lord, getting up during the night towards morning, coughed. The venerable Sāriputta also coughed.

"Who is there?"

"It is I, Lord, Sāriputta."

"Why are you, Sāriputta, sitting here?" Then the venerable Sāriputta told this matter to the Lord.[1] || 1 ||

Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, [**160**] that monks who are pupils . . . '. . . this will be for us'?"

"It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can these foolish men, having gone along in front of . . . saying '. . . this will be for us'? It is not, monks, for pleasing those who are not (yet) pleased. . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Who, monks, is worthy of the best seat, the best water[2] (for washing), the best alms?" Some monks spoke thus: "Whoever, Lord, has gone forth from a noble family, he is worthy of the best . . . alms." Some monks spoke thus: "Whoever, Lord, has gone forth from a brahmin family . . . from a householder's family. . . . Whoever, Lord, knows the *suttantas*[3] . . . is an expert on discipline . . . is a teacher of *dhamma* . . . is possessed of the first meditation[4] . . . is possessed of the second meditation . . . is possessed of the third meditation . . . is possessed of the fourth meditation

[1] *Cf.* a similar passage at *Vin.* iv. 16.

[2] *aggodakaṃ*, explained by *dakkhiṇodaka* at *VA.* 1221 = *MA.* i. 145. *Cf.* *M.* i. 28, ii. 204.

[3] With this and the next two items *cf.* a similar list at *Vin.* iii. 159.

[4] With this list to the end, *cf.* *Vin.* iv. 24.

. . . is a stream-winner . . . a once-returner . . . a non-returner . . . one perfected . . . a threefold wisdom man . . . a sixfold superknowledge man, he is worthy of the best seat, the best water (for washing), the best alms." || 2 ||

Then the Lord addressed the monks, saying: "Formerly,[1] monks, there used to be a large banyan on a slope of the Himalayas. Three friends lived near it: a partridge, a monkey and a bull-elephant. These lived courteous, deferential, polite[2] to one another. Then, monks, it occurred to these friends: 'Now let us find out which of us is the eldest by birth. We should respect, revere, reverence, honour him, and we should abide by his advice.' Then, monks, the partridge and the monkey asked the bull-elephant: 'You, friend, what long-ago thing do you remember?'

"'When I, friends, was young I used to pass over this banyan keeping it between my thighs, and the topmost shoots brushed against my belly. This, friends, is a long-ago thing that I remember.'

"Then, monks, the partridge and the bull-elephant asked the monkey: 'You, friend, what long-ago thing do you remember?'

"'When I, friends, was young, having sat down on the ground, I used to eat the topmost shoots of this banyan. This, friends, is a long-ago thing that I remember.'

"Then, monks, the monkey and the bull-elephant asked the partridge: 'You, friend, what long-ago thing do you remember?'

"'Friends, in a certain open space there was a great banyan. I, having eaten one of its fruits, relieved myself in that open space, and this banyan has grown from that. So I, friends, am the eldest by birth.' [**161**]

"Then, monks, the monkey and the bull-elephant spoke thus to the partridge: 'You, friend, are the eldest of us by birth. We will respect, revere, reverence, honour you and we will abide by your advice.'

"Then, monks, the partridge caused the monkey and the bull-elephant to undertake the five moral habits and himself followed the observance of the five moral habits. They,

[1] This episode forms the *Tittirajātaka*, *Jā*. No. 37.
[2] As at MV. I. 25. 6, V. 4. 3.

having lived courteous, deferential, polite to one another, at the breaking up of the body after dying arose in a happy bourn, a heaven world. This, monks, came to be known as the 'Partridge Brahma-faring.'[1]

"Those who reverence the old—those men are skilled in *dhamma*,
Worthy of praise here and now and a happy bourn hereafter. ‖ 3 ‖

"Well then, monks, if animals, breathers, can live courteous, deferential, polite to one another, so do you, monks, let your light shine forth here so that you, gone forth in this *dhamma* and discipline which are well taught, live likewise courteous, deferential, polite to one another. It is not, monks, for pleasing those who are not (yet) pleased. . . ." Having given reasoned talk, he addressed the monks, saying:

"I allow, monks, greeting, rising up for, joining the palms in salutation, proper homage, the best seat, the best water (for washing), the best alms according to seniority. But, monks, what belongs to an Order should not be reserved according to seniority. Whoever should (so) reserve it, there is an offence of wrong-doing. ‖ 4 ‖

"Monks, there are these ten who are not to be greeted: one ordained later is not to be greeted by one ordained earlier; one not ordained is not to be greeted; one belonging to a different communion (even) if he is more senior (yet) speaks what is not-*dhamma* is not to be greeted; a woman is not to be greeted; a eunuch . . . one under probation[2] . . . one who deserves to be sent back to the beginning[3] . . . one who deserves *mānatta* . . . one undergoing *mānatta* . . . one deserving rehabilitation is not to be greeted. These, ten, monks, are not to be greeted. These three, monks, are to be greeted: one ordained earlier is to be greeted by one ordained later; one belonging to a different communion if he is more senior and speaks what is *dhamma* is to be greeted; and, monks, a Truth-finder, a perfected one, a fully Self-awakened one[4] is to be greeted in the world with its *devas*, with its Māras, with its

[1] This sentence is quoted at *DA*. i. 178.
[2] See CV. II. 1. 2.
[3] See CV. III. 15.
[4] *Cf. A*. ii. 34, *It*. p. 87 f.

Brahmās, by creatures with recluses and brahmins, with *devas* and mankind. These three, monks, are to be greeted." || 5 || **6** ||

Now at that time people prepared sheds for an Order, they prepared rugs, they prepared open spaces. [**162**] Monks who were pupils of the group of six monks,[1] saying: "Only what belongs to an Order is not allowed according to seniority by the Lord, not what is made on purpose for it," having gone along in front of the Order of monks with the Awakened One at its head, took possession of the sheds, took possession of the rugs, took possession of the open spaces, thinking: "This will be for our preceptors, this will be for our teachers, this will be for us." Then the venerable Sāriputta, having gone along close behind the Order of monks with the Awakened One at its head, not having a chance to get an open space—the sheds being taken possession of, the rugs being taken possession of, the open spaces being taken possession of—sat down at the root of a certain tree. Then the Lord, getting up during the night towards morning, coughed. The venerable Sāriputta also coughed.

"Who is there?"

"It is I, Lord, Sāriputta."

"Why are you, Sāriputta, sitting here?" Then the venerable Sāriputta told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying: "Is it true, as is said, monks, . . . ?" . . . Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, even what is made on purpose for an Order should not be reserved according to seniority. Whoever should (so) reserve it, there is an offence of wrong-doing." || **7** ||

Now at that time in a refectory inside a house people appointed high and broad things to recline upon, that is to say:[2] a sofa,[3] a divan, a long-haired coverlet, a many-coloured coverlet, a white coverlet, a wool coverlet besprent with flowers,

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[1] As in CV. VI. **6**. 1.

[2] List as at MV. V. **10**. 4. See *B.D.* iv. p. 256 for notes.

[3] Definition of *āsandi* at *ThagA*. i. 137 is that it is a long-legged four-cornered chair upon which it is possible to sit but not to lie.

a cotton quilt, a wool coverlet decorated with animals' forms, a wool covering with hair on the upper side, a wool covering with hair at one side, a silken sheet studded with jewels, a sheet made with silk thread and studded with jewels, a dancer's carpet, an elephant rug, a horse rug, a chariot rug, rugs of black antelope skins, a splendid sheeting of the hide of the *kadali*-deer, a sheet with an awning above, a couch with a red cushion at either end. Monks, being scrupulous, did not sit down on them.[1] They told this matter to the Lord. He said: "I allow you, monks, except for the three: a sofa, a divan, a cotton quilt, to sit down on what is displayed by householders, but not to lie down on it."[2]

Now at that time in a refectory inside a house people appointed a couch and a chair, both covered up with cotton.[3] Monks, being scrupulous, did not sit down on them. They told this matter to the Lord. He said: "I allow you, monks, to sit down on what is displayed by householders, but not to lie down on it."[3] || **8** ||

Then the Lord, walking on tour, in due course arrived at Sāvatthī. The Lord stayed there at Sāvatthī [**163**] in the Jeta Grove in Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance the householder Anāthapiṇḍika spoke thus to the Lord: "Lord, may the Lord consent to a meal with me on the morrow together with the Order of monks." The Lord consented by becoming silent. Then the householder Anāthapiṇḍika, having understood the Lord's consent, rising from his seat departed keeping his right side towards him. Then the householder Anāthapiṇḍika, having had sumptuous foods, solid and soft, prepared towards the end of that night, had the time announced to the Lord, saying: "It is time, Lord, the meal is ready." Then the Lord, having dressed in the morning, taking his bowl and robe, approached the dwelling of the householder Anāthapiṇḍika;

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[1] Made an offence of wrong-doing at MV. V. **10**. 5 to use any of these things.
[2] *Cf. Vin.* i. 194 (*B.D.* iv. 259).
[3] *tūlonaddha*. *Cf. onaddhamañca onaddhapīṭha* at CV. VI. **2**. 7, and *Vin.* ii. 270. *Cf.* also *Vin.* i. 194.

having approached, he sat down on the appointed seat together with the Order of monks. Then the householder Anāthapiṇḍika, having with his own hand served and satisfied the Order of monks with the Awakened One at its head with sumptuous foods, solid and soft, when the Lord had eaten and had withdrawn his hand from his bowl, sat down at a respectful distance. As he was sitting down at a respectful distance the householder Anāthapiṇḍika spoke thus to the Lord : " What line of conduct am I, Lord, to follow in regard to the Jeta Grove ? "

" Well now, do you, householder, have the Jeta Grove prepared for (the use of) the Order of the four quarters,[1] present and to come."

" Very well, Lord," and the householder Anāthapiṇḍika, having answered the Lord in assent, had the Jeta Grove prepared for (the use of) the Order of the four quarters, present and to come. || 1 ||

Then the Lord thanked the householder Anāthapiṇḍika in these verses :[2]

" They ward off cold and heat and beasts of prey from there . . .
He, knowing that *dhamma* here, attains nibbāna, cankerless." [**164**]

Then the Lord, having given thanks to the householder Anāthapiṇḍika in these verses, rising from his seat departed. || 2 || **9** ||

Now at that time a certain chief minister who was a disciple of the Naked Ascetics had a meal for an Order. The venerable Upananda, the son of the Sakyans, having arrived after (the others) while the meal was yet unfinished, turned away the monk who was next to him,[3] and there was an uproar in the refectory. Then that chief minister . . . spread it about, saying : " How can these recluses, sons of the Sakyans, having arrived after (the others) turn away monks while a meal is yet unfinished so that there is an uproar in the refectory ? Now, is it not possible, even sitting somewhere else, to eat

[1] See MV. VIII. **27**. 5 ; CV. VI. **1**. 4.
[2] As at CV. VI. **1**. 5 above and *Jā*. i. 93.
[3] *I.e.* in the procession for alms. Text reads here and at *Vin*. iv. 234 *anantarika* which *Vin. Texts* iii. 198, n. 4 says " is a misprint " for *ānantarika*. *Cf. Vin*. i. 321.

as much as one pleases ?" Monks heard this chief minister as he . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can the venerable Upananda, the son of the Sakyans, having arrived after (the others), turn away the monk who is next to him while the meal is yet unfinished so that there is an uproar in the refectory ?" Then these monks told this matter to the Lord. He said :

"Is it true, as is said, that you, Upananda, having arrived . . . in the refectory ?"

"It is true, Lord." The Awakened One, the Lord rebuked him, saying :

"How can you, foolish man, having arrived . . . in a refectory ? It is not, foolish man, for pleasing those who are not (yet) pleased. . . ." Having rebuked him, having given reasoned talk, he addressed the monks, saying :

"Monks, a monk should not turn (another) away while a meal is yet unfinished. Whoever should turn (another) away, there is an offence of wrong-doing. If he turns (another) away who is invited (to the meal), he should be told, 'Go and fetch water.' If this is thus accomplished, that is good ; if it is not accomplished, having swallowed lumps of boiled rice properly, his seat should be given to a senior monk. But this I say, monks : that not by any method should a seat be reserved for a senior monk. Whoever should reserve one, there is an offence of wrong-doing." || 1 ||

Now at that time the group of six monks turned ill monks away. The ill ones spoke thus : "We, your reverences, are not able to get up, we are ill." Saying, "We will turn the venerable ones away," having taken hold of them, having turned them away, they let go (of them) while they were standing. The ill ones, on being let go of, fell down. They told this matter to the Lord. He said : "Monks, one who is ill should not be turned away. Whoever should turn him away, there is an offence of wrong-doing."

Now at that time the group of six [165] monks, saying : "We are ill, we are not to be turned away," kept to the best sleeping places. They told this matter to the Lord. He said : "I allow you, monks, to give a suitable sleeping place to one who is ill."

Now at that time the group of six monks reserved lodgings

on (some slight) pretext.[1] They told this matter to the Lord. He said: "Monks, a lodging should not be reserved on (some slight) pretext. Whoever should (so) reserve it, there is an offence of wrong-doing." || 2 || **10** ||

Now at that time the group of seventeen monks[2] were repairing[3] a large dwelling-place in the neighbourhood, thinking: "We will spend the rains here." The group of six monks saw the group of seventeen monks as they were repairing the dwelling-place, and seeing them, they spoke thus:

"Your reverences, the group of seventeen monks are repairing a dwelling-place. Come, we will turn them away."

Some spoke thus: "Wait, your reverences, until they have repaired it; when it is repaired, we will turn them away." Then the group of six monks spoke thus to the group of seventeen monks: "Go away, your reverences, the dwelling-place was obtained[4] by us."

"Your reverences, should not this have been explained before, and we would have repaired another?"

"Your reverences, does not a dwelling-place belong to the Order?"

"Yes, your reverences, a dwelling-place belongs to the Order."

"Go away, your reverences, the dwelling-place was obtained by us."

"Your reverences, the dwelling-place is big; you stay, and we too will stay."

"Go away, your reverences, the dwelling-place was obtained by us," and angry, displeased, having taken them by the throat, they threw them out. These being thrown out, wept. Monks spoke thus:

"Why do you, your reverences, weep?"

"Your reverences, this group of six monks, angry, displeased, threw us out of a dwelling-place belonging to the Order." Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this group of

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[1] *lesakappa*. *VA*. 1222 says for a small thing, nothing more than a headache.
[2] As at Pāc. 17. Translated at *B.D.* ii. 250–1, *q.v*, for notes.
[3] *paṭisaṃkharoti*, restore, repair, mend.
[4] *pāpuṇāti*.

six monks, angry, displeased, throw out monks from a dwelling-place belonging to an Order?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that the group of six monks, angry, displeased, threw out monks from a dwelling-place belonging to an Order?"

"It is true, Lord."[1] Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, a monk should not be thrown out of a dwelling-place belonging to an Order by one who is angry, displeased. Whoever (such) should throw him out should be dealt with according to the rule.[2] I allow you, monks, to assign[3] lodgings." || 1 ||

Then it occurred to the monks: "Now by whom should lodgings be assigned?"

They told this matter to the Lord. [**166**] He said: "I allow you, monks, to agree upon a monk endowed with five qualities as assigner of lodgings:[4] one who would not follow a wrong course[5] through desire, one who would not follow a wrong course through hatred, one who would not follow a wrong course through stupidity, one who would not follow a wrong course through fear, and one who would know what is taken and what is not taken. And thus, monks, should he be agreed upon: First, a monk should be asked. Having asked him, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order should agree upon the monk So-and-so as assigner of lodgings. This is the motion. Honoured sirs, let the Order listen to me. The Order is agreeing upon the monk So-and-so as assigner of lodgings. If the agreement upon the monk So-and-so as assigner of lodgings is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The monk So-and-so is agreed upon by the Order as assigner

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[1] *Cūḷavagga* and *Pācittiya* versions proceed differently from here.
[2] Pāc. 17.
[3] *gāhetuṃ*.
[4] *senāsanagāhāpaka*; *cf. pattagāhāpaka* and see *B.D.* ii. 122, n. 1. To the end of || 2 || is the same as the passage at *Vin.* iii. 246–7 (*B.D.* ii. 122) dealing with the assigner of bowls.
[5] See *B.D.* ii. 122, n. 2.

of lodgings. It is pleasing to the Order, therefore it is silent. Thus do I understand this '." || 2 ||

Then it occurred to the monks who were the assigners of lodgings: "Now, how should the lodgings be assigned?" They told this matter to the Lord. He said: "I allow you, monks, first to count the monks; having counted the monks, to count the sleeping places;[1] having counted the sleeping places, to assign according to the accommodation for sleeping places."[2] Assigning according to the accommodation for sleeping places (some) sleeping places were left over.[3] "I allow you, monks, to assign according to the accommodation in dwelling-places." Assigning according to the accommodation in dwelling-places (some) dwelling-places were left over. "I allow you, monks, to assign according to the accommodation in cells."[4] Assigning according to the accommodation in cells (some) cells were left over. "I allow you, monks, to give an additional share[5] also."

When an additional share had been occupied another monk arrived. "It need not be given (to him if the occupier) is not willing."[6]

Now at that time monks assigned lodgings to one who was standing outside a boundary. They told this matter to the Lord. He said: "Monks, a lodging should not be assigned to one standing outside a boundary. Whoever should (so) assign it, there is an offence of wrong-doing."

Now at that time monks, having occupied lodgings, reserved them for all time. They told this matter to the Lord. He said: "Monks, having occupied a lodging, it should not be reserved for all time. Whoever should reserve it (thus), there is an offence of wrong-doing. I allow you, monks, to reserve

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[1] *VA*. 1223 calls these the places for couches.

[2] *seyyaggena*. *VA*. 1223 explains by *seyyaparicchedena*, by the space, range, and speaks of each monk having a place for a couch. *Cf. bhikkhaggena*, at CV. XII. 1. 1, apparently meaning the number of monks.

[3] *ussādiyiṃsu*. *Cf. Vin*. iv. 99 and *B.D*. ii. 364, n. 1.

[4] *pariveṇa*. As pointed out at *Vin. Texts* iii. 203, n. 1 a "cell" here appears to be a unit larger than a dwelling-place. But I do not think that this is necessarily the case. Probably not more than one monk slept in a cell, but a dwelling-place might have been used by two at least. *VA*. 1223 in explaining *anubhāga*, says that if there are too few monks (for the available space) two or three cells should be given to each monk.

[5] *anubhāga*.

[6] *na akāmā* as at MV. VIII. 24. 4.

it for the three months of the rains but not to reserve it for the dry season."[1] || 3 ||

Then it occurred to the monks: "Now, how many (times for) the assignment of lodgings are there?" They told this matter to the Lord. He said: "Monks, there are these three (times for) the assignment of lodgings: the earlier,[2] the later,[2] the intervening.[3] The earlier on which they are to be assigned is the day following the full moon of Āsāḷha; the later on which they are to be assigned is the month following the full moon of Āsāḷha; the intervening on which they are to be assigned is the day following the Invitation, with reference to the next rains-residence. These, monks, are the three (times for) the assignment of lodgings." || 4 || **11** ||

The Second Portion for Repeating. [**167**]

Now at that time the venerable Upananda, the son of the Sakyans, having occupied a lodging in Sāvatthī, went away to some village residence and occupied a lodging there too. Then it occurred to these monks: "Now your reverences, this venerable Upananda, the son of the Sakyans, is a maker of strife, a maker of quarrels, a maker of contention, a maker of disputes, a maker of legal questions in the Order. If he will spend the rains here, not one of us can live in comfort. Come, let us ask him." Then these monks spoke thus to the venerable Upananda, the son of the Sakyans: "Have you not, reverend Upananda, occupied a lodging in Sāvatthī?"

"Yes, your reverences."

"But do you, reverend Upananda, (although) alone reserve two (lodgings)?"

"I, your reverences, am giving up the one here and occupying the one there." Those who were modest monks . . . spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans,

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[1] *Cf.* VI. **17.** 2, below.

[2] See MV. III. **2.** 2. These two dates are the same as the earlier and the later periods for entering on the rains-residence.

[3] The "intervening," *antarāmuttaka*, does not refer to a date between these earlier and later times, but to the time between the rains-residence of one year and the next. Lodgings would become vacant at the end of the rains (see above || 3 ||) and then assignment for the next rains could take place. It seems that the first two are compulsory, the third optional, see *VA*. 1223.

(although) alone reserve two (lodgings)?" They told this matter to the Lord. Then the Lord on this occasion, in this connection, having had the Order of monks convened, questioned the venerable Upananda, the son of the Sakyans, saying:

"Is it true, as is said, that you, Upananda . . . (lodgings)?"

"It is true, Lord." The Awakened One, the Lord, rebuked him, saying:

"How can you, foolish man, (although) alone reserve two (lodgings)? The one occupied by you there, foolish man, is lost here,[1] the one occupied by you here is lost there. Thus are you, foolish man, excluded from both. It is not, foolish man, for pleasing those who are not (yet) pleased . . ." . . . having given reasoned talk, he addressed the monks, saying:

"Monks, two (lodgings) should not be reserved by one (monk). Whoever should reserve (them), there is an offence of wrong-doing." || **12** ||

Now at that time the Lord[2] in many a figure talked a talk on discipline to the monks, he spoke in praise of discipline, he spoke in praise of accomplishment in discipline, he spoke in praise of the venerable Upāli, referring (to him) again and again. Monks spoke thus: "The Lord in many a figure talked a talk on discipline . . . he spoke in praise of the venerable Upāli, referring (to him) again and again. Come, your reverences, let us master discipline under the venerable Upāli," and they, many monks—elders and newly ordained and those of middle standing—mastered discipline under the venerable Upāli. The venerable Upāli, out of respect for the monks who were elders, recited standing, and also the monks who were elders, out of respect for *dhamma*,[3] had it recited standing, so that the monks who were elders were tired as well as the venerable Upāli. They told this matter to the Lord. He said: "I allow you, monks, [**168**] when a newly ordained monk is reciting to sit down on a seat that is the same (height) or on a higher one out of respect for *dhamma*; when a monk who is an elder

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[1] The one taken in each place is automatically lost just because a monk has taken them both.

[2] The two introductory sentences occur also at *Vin.* iv. 142 (*B.D.* iii. 40).

[3] *Cf.* Sekhiyas, Nos. 57–72 and especially No. 69.

is having it recited to sit down on a seat that is the same (height) or on a lower one out of respect for *dhamma.*" || 1 ||

Now at that time many monks standing near the venerable Upāli grew tired waiting for the recitation. They told this matter to the Lord. He said: "I allow you, monks, to sit down with those entitled to seats of an equal (height)." Then it occurred to monks: "Now, in respect of what is one entitled to seats of an equal (height)?" They told this matter to the Lord. He said: "I allow you, monks, to sit down together with those who are within three years (of your) standing."[1]

Now at that time several monks entitled to seats of an equal (height), having sat down on a couch, broke the couch; having sat down on a chair, they broke the chair. They told this matter to the Lord. He said: "I allow, monks, a couch for a group of three (persons),[2] a chair for a group of three (persons)." But a group of three (people), having sat down on a couch, broke the couch; having sat down on a chair, they broke the chair. "I allow, monks, a couch for a group of two (persons), a chair for a group of two (persons)."

Now at that time monks were (too) scrupulous to sit down on a long seat with those not entitled to a seat of an equal (height). They told this matter to the Lord. He said: "I allow you, monks, except with a eunuch, a woman, a hermaphrodite, to sit down on a long seat with those not entitled to a seat of an equal (height)." Then it occurred to the monks: "Now, what is the maximum (length) of a 'long seat'?"

"I allow, monks, the maximum (length) of a 'long seat' (to be) whatever is the maximum (length) that suffices (to seat) three (persons)." || 2 || **13** ||

Now at that time Visākhā, Migāra's mother, wanted to have a long house with a verandah of the "elephant-nail" type[3] built for an Order. Then it occurred to the monks: "What appurtenances of a long house are allowed by the Lord, what are not allowed?" They told this matter to the Lord. He said: "I allow, monks, all the appurtenances of a long house."

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[1] I.e. since the time of ordination.
[2] *tivagga*, threefold.
[3] *hatthinakhaka*. See A. K. Coomaraswamy, *Ind. Arch. Terms, JAOS.*, Vol. 48, No. 3, p. 258.

Now at that time the grandmother of King Pasenadi of Kosala passed away.[1] On her passing many unallowable goods accrued to an Order, that is to say[2] a sofa, a divan . . . a cotton quilt . . . a couch with a red cushion at either end. They told this matter to the Lord. He said: "I allow you, monks, having broken off[3] the legs of a sofa, [**169**] to make use of it; having destroyed the horse-hair (stuffing) of a divan, to make use of it; having unravelled the cotton quilt, to make a squatting mat;[4] to make a ground covering with what is over." || **14** ||

Now at that time in a certain village residence not far from Sāvatthī the resident monks were worried at preparing lodgings for the incoming monks who arrived. Then it occurred to these monks: "At present we, your reverences, are worried at preparing lodgings for incoming monks who arrive. Come, your reverences, let us make over all the lodgings belonging to the Order to one (monk) and we will make use of them as belonging to him." So these made over to one (monk) all the lodgings belonging to the Order. Incoming monks spoke thus to these monks: "Make ready lodgings, your reverences, for us."

"Your reverences, there are no lodgings belonging to the Order, we have made them all over to one (monk)."

"But have you, your reverences, disposed of lodgings belonging to an Order?"

"Yes, your reverences." Those who were modest monks . . . spread it about, saying: "How can these monks dispose of what belongs to an Order?" They told this matter to the Lord. He said:

[1] *Cf. S.* i. 97.

[2] List as at MV. V. **10**. 4; CV. VI. **8**.

[3] *Cf.* Nuns' Pāc. 42, where a nun may use a sofa and a divan if she cuts down, *chinditvā*, the legs of the former and cuts out, *chinditvā*, the stuffing from the latter. Above *bhinditvā* occurs in both places instead of *chinditvā*. See *B.D.* iii. 326, n. 1; 327, n. 3. *DA*. 88, quoting above passage, uses both words: *āsandiya pāde chinditvā . . . pallaṅkassa vāḷe bhinditvā*. At MV. V. **10**. 5 it is a *dukkaṭa* for a monk to use a sofa, divan or cotton quilt. At CV. VI. **8** they form the three exceptions to the things displayed by a householder that a monk may sit down on. Above they are allowed if certain conditions are fulfilled.

[4] Similar allowance at CV. VI. **2**. 6.

"Is it true, as is said, monks, that monks disposed of lodgings belonging to an Order?"

"It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

"How, monks, can these foolish men dispose of lodgings belonging to an Order? It is not, monks, for pleasing those who are not (yet) pleased. . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying: || 1 ||

"Monks, these five things not to be disposed of[1] should not be disposed of by an Order or by a group or by an individual—even if disposed of they are not (really) disposed of. Whoever should dispose of them, there is a grave offence. What are the five? A monastery, a site for a monastery. This is the first thing not to be disposed of that should not be disposed of by an Order or by a group or by an individual—even if disposed of it is not (really) disposed of. Whoever should dispose of it, there is a grave offence. A dwelling-place, a site for a dwelling-place. This is the second thing. . . . A couch, a chair, a mattress, a squatting mat. This is the third thing. . . . A copper pot, a copper box, a copper jar, a copper vessel, an adze, a hatchet, an axe, a hoe, a spade. This is the fourth thing. . . . Jungle-rope, bamboo, coarse grass, reeds, *tiṇa*-grass, clay, wooden goods, clay goods. This is the fifth thing not to be disposed of that should not be disposed of by an Order or by a group or by an individual—even if disposed of it is not (really) disposed of. Whoever should dispose of it, there is a grave offence. Monks, these five things not to be disposed of should not be disposed of by an Order or by a group or by an individual—even if disposed of they are not (really) disposed of. Whoever should dispose of them, there is a grave offence." || 2 || **15** ||

Then the Lord, having stayed at Sāvatthī for as long as he found suiting, [**170**] set out on tour for Kiṭāgiri with a large Order of monks, with at least five hundred monks and with Sāriputta and Moggallāna. Then the monks who were

[1] *avissajjiyāni*. *Cf. avissajjikaṃ* at MV. VIII. 27. 5; and *appamattaka-vissajjaka* at *Vin.* ii. 177, iv. 38.

followers of Assaji and Punabbasuka heard: "They say that the Lord has arrived at Kiṭāgiri with a large Order of monks . . . and with Sāriputta and Moggallāna. Come, your reverences, let us distribute all the lodgings belonging to the Order. Sāriputta and Moggallāna are of depraved desires, they are under the influence of depraved desires; we will not make ready lodgings for them." They distributed all the lodgings belonging to the Order. Then the Lord, walking on tour, gradually reached Kiṭāgiri. Then the Lord addressed several monks, saying:

"Do you go, monks, and having gone up to the monks who are followers of Assaji and Punabbasuka, speak thus: 'The Lord, your reverences, has come together with a large Order of monks . . . and with Sāriputta and Moggallāna; so, your reverences, make ready lodgings for the Lord and for the Order of monks and for Sāriputta and Moggallāna'".

"Very well, Lord," and these monks, having answered the Lord in assent, went up to the monks who were followers of Assaji and Punabbasuka; having gone up to the monks who were followers of Assaji and Punabbasuka, they spoke thus: "The Lord, your reverences, has come . . . make ready lodgings for the Lord and for the Order of monks and for Sāriputta and Moggallāna."

"There are no lodgings, your reverences, belonging to the Order; all were distributed by us. The Lord, your reverences, is welcome, the Lord can stay in whatever dwelling-place he likes. Sāriputta and Moggallāna are of depraved desires, they are under the influence of depraved desires; we will not make ready lodgings for them." || 1 ||

"But did you, your reverences, distribute lodgings belonging to the Order?"

"Yes, your reverences." Those who were modest monks . . . spread it about, saying:

"How can these monks who are followers of Assaji and Punabbasuka distribute lodgings belonging to an Order?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that monks distributed . . . to an Order?"

"It is true, Lord."

"How, monks, can these foolish men distribute lodgings

belonging to an Order? It is not, monks, for pleasing those who are not (yet) pleased. . . ." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, these five things not to be divided up[1] should not be divided up by an Order or by a group or by an individual —even if divided up they are not (really) divided up. Whoever should divide them up, there is a grave offence. What are the five? A monastery[2] . . . a grave offence." || 2 || **16** || [**171**]

Then the Lord, having stayed at Kiṭāgiri for as long as he found suiting, set out on tour for Āḷavī. Gradually, walking on tour, he arrived at Āḷavī. The Lord stayed there at Āḷavī at the chief shrine of Āḷavī.[3] Now at that time the monks of Āḷavī gave repairs such as these into the charge (of a monk):[4] they gave repairs in charge when there was merely putting aside in heaps[5] . . . when there was merely smearing a wall . . . when there was merely placing a door . . . when there was merely making a socket for a bolt . . . when there was merely making a window-hole . . . when there was merely treating with whitewash . . . when there was merely treating with black colouring . . . when there was merely treating with red chalk . . . when there was merely roofing . . . when there was merely joining . . . when there was merely putting on a bar (to a doorpost)[6] . . . when there was merely restoring broken and dilapidated parts[7] . . . when there was merely plastering the floors;[8] and they gave repairs in charge for twenty years, and they gave repairs in charge for thirty years, and they gave repairs in charge for life, and they gave the repairs to a completed dwelling-place into the charge (of a monk until) the time of his cremation.[9]

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[1] *avebhaṅgiyāni*. *Cf. avebhaṅgikaṃ* at MV. VIII. **27**. 5.

[2] As at CV. VI. **15**. 2.

[3] See *B.D.* i. 247, n. 2.

[4] *Cf.* the giving in charge of repairs in a general way at CV. VI. **5**.

[5] *Vin. Texts* iii. 213 takes this to refer to "clay or earth."

[6] Oldenberg's text reads *gaṇḍikādhānamattena*; *VA*. 1245 reads *bhaṇḍika*-At. *Jā*. iii. 41 *bhaṇḍikā* is *v.l.* for *gaṇḍikā*. See *Vin. Texts* iii. p. 213, n. 4.

[7] As at CV. VI. **5**. 2.

[8] *paribhaṇḍa*. *VA*. 1245 says doing up a "floor" with cowdung, with an astringent decoction. *Cf.* CV. V. **9**. 4.

[9] *dhūmakālika*, smoke-time, i.e. when the smoke arises from his funeral pyre. *Cf. Jā*. iii. 422. Word occurs at CV. XI. **1**. 9.

Those who were modest monks . . . spread it about, saying: "How can the monks of Āḷavī give repairs such as these into the charge (of a monk) . . . (until) the time of his cremation?" They told this matter to the Lord. He said:

"Is it true, as is said, monks, that the monks of Āḷavī . . . the time of his cremation?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, repairs when there is merely putting aside in heaps should not be given into the charge (of a monk) . . . nor should repairs to a completed dwelling-place be given into the charge (of a monk) until the time of his cremation. Whoever should (so) give in charge, there is an offence of wrong-doing. I allow you, monks, to give repairs to a dwelling-place into the charge (of a monk) if it is not (yet) built or if it is not (yet) finished;[1] in reference to work on a small dwelling-place, repairs may be given in charge for six or five years; in reference to work on a curved house repairs may be given in charge for seven or eight years; in reference to work on a large dwelling-place or a long house, repairs may be given in charge for ten or twelve years." || 1 ||

Now at that time monks gave the whole of a dwelling-place into charge for repairs. They told this matter to the Lord. He said: "Monks, the whole of a dwelling-place should not be given in charge for repairs. Whoever should give one in charge, there is an offence of wrong-doing."

Now at that time monks gave two (dwelling-places) into the charge of one (monk). They told this matter to the Lord. He said: "Monks, two (dwelling-places) should not be given into the charge of one (monk). Whoever should (so) give in charge, there is an offence of wrong-doing."

Now at that time monks, having taken on repairs, made another live (there). They told this matter to the Lord. He said: "Monks, [**172**] having taken on repairs, you should not make another live (there). Whoever should make (another) live (there), there is an offence of wrong-doing."

Now at that time monks, having taken on repairs, reserved

[1] According to *VA*. 1245–6, if the rafters have not been put up, for when they are up much has been built.

(for their own use) what belonged to an Order. They told this matter to the Lord. He said: "Monks, having taken on repairs, you should not reserve (for your own use) what belongs to an Order. Whoever should (so) reserve it, there is an offence of wrong-doing. I allow you, monks, to occupy one good sleeping place."

Now at that time monks gave repairs into the charge of one outside a boundary. They told this matter to the Lord. He said: "Monks, repairs should not be given into the charge of one outside a boundary. Whoever should (so) give them in charge, there is an offence of wrong-doing."

Now at that time monks, having taken on repairs (to a building), reserved it for all time. They told this matter to the Lord. He said: "Monks, having taken on repairs (to a building), you should not reserve it for all time. Whoever should (so) reserve it, there is an offence of wrong-doing. I allow you, monks, to reserve it for the three months of the rains, but not to reserve it for the dry season."[1] || 2 ||

Now at that time monks, having taken on repairs, went away[2] and left the Order and passed away, and they pretended to be novices and they pretended to be disavowers of the training . . . to be committers of extreme offences . . . to be mad . . . to be unhinged . . . to have bodily pains . . . to be suspended for not seeing an offence . . . to be suspended for not making amends for an offence . . . to be suspended for not giving up a wrong view and they pretended to be eunuchs . . . to be living in communion as it were by theft . . . to have gone over to a sect . . . to be animals . . . to be matricides . . . to be parricides . . . to be slayers of one perfected . . . to be seducers of nuns . . . to be schismatics . . . to be shedders of a (Truth-finder's) blood and they pretended to be hermaphrodites. They told this matter to the Lord. He said:

"This is a case, monks, where a monk, having taken on repairs, goes away. Thinking, 'Do not let the Order suffer,' (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs,

[1] *Cf.* VI. 11. 3, above.
[2] See MV. II. 22. 3; 36. 1–3; IX. 4. 2, 7.

leaves the Order, passes away, pretends to be . . . a hermaphrodite. Thinking, 'Do not let the Order suffer,' (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs, goes away while they are yet unfinished . . . pretends to be a hermaphrodite. Thinking, 'Do not let the Order suffer,' (the repairs) should be given into the charge of another. This is a case, monks, where a monk, having taken on repairs, on their completion goes away; they are still in his (charge).[1] This is a case, monks, where a monk, having taken on repairs, on their completion leaves the Order . . . pretends to have committed an extreme offence: the Order is the owner. This is a case, monks, where a monk, having taken on repairs, on their completion pretends to be mad . . . [**173**] pretends to be suspended for not giving up a wrong view: they are still in his (charge). This is a case, monks, where a monk, having taken on repairs, on their completion pretends to be a eunuch . . . pretends to be a hermaphrodite: the Order is the owner." || 3 || **17** ||

Now at that time monks made use elsewhere[2] of lodgings —appurtenances of a dwelling-place—belonging to a layfollower. Then that layfollower . . . spread it about, saying: "How can these revered sirs make use elsewhere of appurtenances belonging somewhere else?" They told this matter to the Lord. He said: "Monks, you should not make use elsewhere of appurtenances belonging somewhere else. Whoever should (so) make use of them, there is an offence of wrong-doing."

Now at that time monks,[3] being (too) scrupulous to convey to the Observance house and to the meeting place (things to sit on), sat down on the ground. Their limbs and robes were covered with dust. They told this matter to the Lord. He said: "I allow you, monks, to convey (things) temporarily."

Now at that time a great dwelling-place belonging to an Order fell into decay. Monks, being scrupulous, did not take out the lodgings.[4] They told this matter to the Lord. He

[1] *tass' eva taṃ*. *VA*. 1248 elaborates "for the rains."
[2] As at *Vin*. iii. 65–66. *Cf*. *Vin*. iv. 76, 81 (both "eating elsewhere").
[3] As at *Vin*. iii. 66.
[4] *VA*. 1248 explains that having conveyed them elsewhere they do not make use of them.

said: "I allow you, monks, to convey (things) for the sake of protecting (them)." || **18** ||

Now at that time a costly woollen blanket—an accessory to a lodging—accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, to barter[1] it for (something) advantageous." Now at that time a costly woven cloth . . . "to barter it for (something) advantageous."

Now at that time a bear's hide[2] accrued to an Order. They told this matter to the Lord. He said: "I allow you, monks, to make a towel for the feet." Drapery[3] accrued. "I allow you, monks, to make a towel for the feet." Cloth[4] accrued. "I allow you, monks, to make a towel for the feet." || **19** ||

Now at that time monks trod upon a lodging while their feet were unwashed;[5] the lodging was soiled. They told this matter to the Lord. He said: "Monks, a lodging should not be trodden upon while your feet are unwashed. Whoever should (so) tread upon one, there is an offence of wrong-doing." Now at that time monks trod upon a lodging while their feet were damp . . . [**174**] . . . with their sandals on . . . ". . . offence of wrong-doing." || 1 ||

Now at that time monks spat on ground that had been treated;[6] the colour was spoiled. They told this matter to the Lord. He said: "Monks, you should not spit upon ground that has been treated. Whoever should (so) spit, there is an offence of wrong-doing. I allow you, monks, a spittoon." Now at that time the legs of couches and the legs of chairs scratched ground that had been treated. They told this matter to the Lord. He said: "I allow you, monks, to wrap them round with a piece of cloth."

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[1] *parivatteti*. *Cf*. *B.D.* ii. 55, n. 8. *VA*. 1248 says that the meaning is to get a lodging, couch or chair of equal or greater value.

[2] At *Vin*. i. 192 this is not included among the large hides which were not allowed.

[3] *cakkali*. *Cf*. *CV*. VI. 2. 2.

[4] *colaka*. *Cf*. MV. VIII. 18.

[5] *Cf*. MV. V. 6. 1 where monks are allowed to wear sandals so as not to soil couches and chairs when they get up on to them.

[6] Either with whitewash, black colouring or red chalk; *cf*. V. 11. 6; VI. 3. 1; 17. 1. MV. I. 25. 15 makes it appear as if black were for the ground and red for the walls.

Now at that time monks leant against a wall that had been treated; the colour was spoiled. They told this matter to the Lord. He said: "Monks, you should not lean against a wall that has been treated. Whoever should lean against one, there is an offence of wrong-doing. I allow you, monks, a reclining board."[1] The reclining board scratched the ground underneath, it destroyed the wall above. "I allow you, monks, to wrap it round with a piece of cloth at the lower and the upper (ends)."

Now at that time monks[2] were (too) scrupulous to lie down on a place for treading on with washed feet.[3] They told this matter to the Lord. He said: "I allow you, monks, to lie down (in such a place), having spread a sheet."[4] || 2 || **20** ||

Then the Lord, having stayed at Āḷavī for as long as he found suiting, set out on tour for Rājagaha. Gradually, walking on tour, he arrived at Rājagaha. The Lord stayed there at Rājagaha in the Great Grove at the squirrels' feeding place. Now at that time Rājagaha was short of food. People were not able to make a meal for the Order (but) they wanted to make a meal for special (monks),[5] an invitation (-meal),[6] food (allowed by) ticket,[7] (food given) on a day of the waxing or waning of the moon, (given) on an Observance day, (given) on the day after an Observance day. They told this matter to the Lord. He said: "I allow you, monks, a meal for an Order, a meal for a special (monk), an invitation (meal) . . . (food given) on the day after an Observance day."[8]

Now at that time the group of six monks, having chosen the sweet foods for themselves, gave poor foods to (other) monks. They told this matter to the Lord. He said:

"I allow you, monks, to agree upon a monk possessed of

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[1] Mentioned at MV. I. **25**. 15, 16.
[2] Omitted in Oldenberg's text.
[3] *dhotapādakā*. *VA*. 1249 gives the above meaning, and says that *dhotapādake* is also a reading.
[4] *paccattharitvā*. On "sheet," *paccattharaṇa*, see *B.D.* ii. 34, n. 1; 46, n. 3.
[5] *Cf.* MV. VI. **19**. 1 and Pāc. 46.
[6] Defined at *Vin*. iv. 100.
[7] For this and the next three see notes at *B.D.* ii. 313–314.
[8] *VA*. 1250 says that this allowance was made by the Lord for times of plenty when people can again give food to a whole Order.

five qualities as issuer of meals:[1] [175] one who would not follow a wrong course from desire . . . from hatred . . . from stupidity . . . from fear, and one who would know what is issued and what is not issued. And thus, monks, should he be agreed upon: First, a monk should be asked . . .[2] '. . . Thus do I understand this'."

Then it occurred to the monks who were issuers of meals: "Now, how should a meal be issued?" They told this matter to the Lord. He said: "I allow you, monks, to issue (the food) after having put it into heaps and having tied on a ticket or a leaf."[3] || 1 ||

Now at that time there was no assigner of lodgings[4] for an Order.[5] They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk endowed with five qualities as assigner of lodgings . . . and one who would know what is assigned and what is not assigned. And thus, monks, should he be agreed upon . . .[6] '. . . Thus do I understand this'."

Now at that time there was no keeper of the storeroom[7] for an Order. They told this matter to the Lord. He said: "I allow you, monks, . . . and one who would know what is guarded and what is not guarded. And thus, monks, should he be agreed upon . . . '. . . Thus do I understand this'."

Now at that time there was no accepter of robes[8] for an Order. They told this matter to the Lord. He said: "I allow . . . and one who would know what is taken and what is not taken . . . '. . . Thus do I understand this'."

Now at that time there was no distributor of robe material[9] . . . no distributor of conjey[10] . . . no distributor of fruit[10] for an Order. They told this matter to the Lord. He said: "I allow you, monks . . . and one who would know what

[1] Dabba was agreed upon for this office at CV. IV. 4. above, and at For. Meet. VIII (*Vin.* iii. 158 = ii. 75). See also *A.* iii. 275.
[2] As in CV. IV. 9.
[3] *paṭṭikā*. Bu., reading *pattikā*, says it is a leaf (*paṇṇa*) of a bamboo, reed or palm.
[4] This office was also given to Dabba.
[5] The following list of offices also occurs at *A.* iii. 274-5.
[6] As in CV. IV. 4. 3.
[7] *bhaṇḍāgārika*, as at *Vin.* i. 284.
[8] *cīvarapaṭiggāhaka*, as at *Vin.* i. 283.
[9] *cīvarabhājaka*, as at *Vin.* i. 285.
[10] Mentioned at *Vin.* iv. 38, 155.

is distributed and what is not distributed . . . '. . . Thus do I understand this '."

Now at that time there was no distributor of solid food[1] for an Order. The solid food, not being distributed, was lost. They told this matter to the Lord. He said: "I allow you . . . and one who would know what is distributed and what is not distributed. . . . '. . . Thus do I understand this '." || 2 ||

Now at that time trifling accessories had accrued in the storeroom of an Order. They told this matter to the Lord. He said: "I allow you, monks, to agree upon a monk endowed with five qualities [**176**] as disposer of trifles:[1] . . . one who would know what is disposed of and what is not disposed of . . . '. . . Thus do I understand this.' Each needle is to be given by the monk who is the disposer of trifles, pairs of scissors are to be given, sandals are to be given, waistbands . . . shoulder straps . . . strainers . . . regulation water pots[2] . . . cross-seams[3] . . . short cross-seams[3] . . . circular seams[3] . . . short circular seams[3] . . . braiding[4] . . . binding[4] is to be given. If there comes to be ghee or oil or honey or molasses for an Order, it may be given to be partaken of at once;[5] if there is need for it yet again, it may be given yet again; if there is need for it yet again, it may be given yet again."

Now at that time there was no accepter of outer cloaks[6] . . . accepter of bowls[7] for an Order. They told this matter to the Lord. He said: "I allow you, monks, to agree upon . . . one who would know what is taken and what is not taken. And thus, monks, . . . '. . . Thus do I understand this '."

Now at that time an Order had no superintendent of monastery attendants. The monastery attendants, not being superintended, did not do the work (properly). They told this matter to the Lord. He said: "I allow you, monks, to agree upon a superintendent of monastery attendants . . .

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[1] Mentioned at *Vin*. iv. 38, 155.
[2] Mentioned at CV. V. **13**. 1.
[3] See MV. VIII. **12**. 2.
[4] See *B.D.* ii. 409, n. 7, 8; *B.D.* iv. 354, n. 7, 8; and CV. V. **11**. 3.
[5] *Cf.* Nissag. 23 and MV. VI. **15**. 10, when these things—medicines—may not be stored for more than seven days.
[6] *sāṭiyagāhāpaka.*
[7] See Nissag. 22 (*Vin*. iii. 246–7).

and one who knows what is superintended and what is not superintended . . . '. . . Thus do I understand this '."

Now at that time an Order had no superintendent for the novices. The novices, not being superintended, did not do the work (properly). . . . '. . . Thus do I understand this '." || 3 || 21 ||

The Sixth Section: that on Lodgings.

This is its key:

At that time a dwelling-place had not been permitted by the best of Awakened Ones;
these disciples of the Conqueror went out from this and that place—(their) habitation.[1] /
A merchant householder, having seen them, said this to the monks:
"If I were to have (dwelling-places) built, would you stay (in them)?" They asked the Leader. /
Dwelling-place, curved house, and long house, mansion, cave,
he allowed five (kinds of) abodes. The merchant had dwelling-places built. /
People had a dwelling-place built doorless, unclosed,
door, doorpost and lintel, hollow like a mortar and so on, /
Hole and cord for pulling through, post for a bolt, and "monkey's head," [177]
a pin, a stick, a key of copper, wood, horn, /
And just a bolt and a pin, roofing smeared inside and out,
railing, lattice and stick, cloth and about matting, /
Solid bench, and couch of split bamboo, bierlike long couch,
with slats, and curved legs, removeable, rectangular, tall ones, /
And three-sided, plaited chair, cloth chair, sheep-footed,
emblic myrobalan,[2] wooden,[2] stool, and just a straw chair, /
One a high one,[3] and a snake,[3] supports,[4] and supports of eight finger-breadths,

[1] Text reads *āvāsā tamhā te*; Sinh. and Siam. edns. *vāsā te*. Oldenberg, *Vin*. ii. 323 says "the meter is quite correct if we expunge *tamhā te*."

[2] Siam. edn., which I follow, reads *āmalakā phalakā*. *Vin*. ii. 323 suggests *āmalaka-phalakā*. Text reads *āmaṭāmalaka*; Sinh. edn. *āmalāmalakā*.

[3] Reading *ucce ca ahi* with Sinh. and Siam. edns., instead of Text's *uccā hi*.

[4] I suggest *pādakā*, instead of Text's *atipādakā* and Sinh. and Siam. edns. *pādāni*, legs.

thread, squares, cotton cloth, cotton quilt, half (the size of a man's) body, /
Festival and also mattresses, woven cloth, and also lodgings,
covered, it fell from below, and having removed they carried away, /
And line, and the Truth-finder[1] allowed the outline of the hand,
and also other sects in a dwelling-place,[1] grain-husk, and soft clay, /
What exudes from trees, a spoon, a wall, mustard powder (and) oil of beeswax,
to sponge over the thick (places), rough, clay (and the excrement of) earthworms,[2] /
What exudes from trees, and a bold design, low, and a piling, they ascended,
they fell off, thronged, half-wall, again three, /
In a small (one), and a buttress,[3] let in the rain, cry of distress,[4] peg,
and bamboo and cord for robes, verandah, and about a screen, /
Balustrade, powdered grass—the method should be done in the way below,[5]
in the open air, became tepid, hall, and as below, vessel, /
Dwelling-place, and just a porch, little hall for a fire in a cell,
monasteries, porches again, the method should be done just (as) below. /
Plaster,[6] and faithful Anāthapiṇḍika went to the Cool Grove,
things seen, he invited the Leader with the Order. /
He enjoined on the way, a group built a monastery,
repairs at Vesālī, in front of and taking possession of, /
Who is worthy of the best food? and the partridge, not to be greeted,
taken possession of, inside a house, cotton, he visited Sāvatthī, /
He prepared a monastery, and an uproar in a refectory,
ill, and a good sleeping place, pretexts, the seventeen there, /

[1] Siam. edn. omits *tathāgata* and reads instead *titthiyā setakāḷavihāre cāpi*. Sinh. end. has *tathāgato* but not *titthiyā*, reading *tathāgato setakālavihāre pi*.
[2] Siam. edn. reads *laṇḍumattikam*, Sinh. *laṇḍa-*.
[3] Here *kuḍḍapāda*.
[4] Reading *vissaraṃ* with Siam. edn. instead of *saraṃ*.
[5] See e.g. " key " to CV. V. (towards end of *Vin.* ii. 143 and again towards top of p. 144).
[6] This should read *sudha* as in 8. 11 above, and as in Siam. edn,. and as suggested at *Vin.* ii. 323, and not *suddha*.

"Now, by whom?" "Now, how?" he distributed according to the accommodation in the dwelling-places,
and in cells, an additional share, shares need not be given if one is not willing, /
Outside a boundary, and for all time, three (times for) assignment of lodgings,
and Upananda, he praised, standing, equal seats, /
Those entitled to seats of an equal (height) broke them, groups of three (and) for a group of two,[1]
a long (seat) for those not entitled to seats of an equal (height), to make use of a verandah,[2] /
Grandmother,[3] and not far, and distributed, Kiṭāgiri, [**178**]
Āḷavī: in heaps, on walls, door, socket, /
And window-hole, whitewash, black colouring, red chalk, roofing, joining,
bar, broken (parts), doing up, twenty, thirty and for life, /
Completed, not built, incomplete,[4] for six or five years if it is a small one,
and seven or eight if it is a curved house, ten and twelve for a large one, /
A whole dwelling-place, of one, they made another live (there), what belongs to an Order,
outside a boundary, and for all time, he goes away, and they leave the Order, /
And passed away, and (pretended to be) a novice, disavowers of the training, extreme,
mad, and unhinged, pains, not seeing an offence, /
Not making amends for, wrong view, eunuchs, as it were by theft, other sects,
animals, (slayers) of mother, of father, and of one perfected, seducers, /
Schismatics, shedders of (a Truth-finder's) blood, and then hermaphrodites,

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[1] Reading with Sinh. edn. *ca duvaggikaṃ*, as surmised would be right at *Vin*. ii. 323, instead of text's *catuvaggikaṃ*. Siam. reads *ca duvaggikā*.

[2] Sinh. and Siam. edns. *ālindaṃ paribhuñjituṃ*, as for CV. VI. **14**. instead of text's *taṃ dvinnaṃ, paribhuñjisu*.

[3] Sinh. *ayyakā ca*, as surmised would be right at *Vin*. ii. 323. Siam. *ayyikā ca*; text *ayyā ca*,

[4] There is no *sabbaṃ*, whole, in the context to which this refers (i.e. CV. VI. **17**. 1). Should read *vippaṃ* as does Siam. (for *vippakataṃ*).

"Do not let the Order suffer"—the work should be given to another, /
And when (yet) unfinished to another; if he goes away when it is built it is still in his (charge);
if he leaves the Order, passes away, and pretends to be a novice, /
And disavows the training, (pretends to have committed an) extreme (offence and to be) a eunuch,
the Order itself becomes the owner; if he is mad, unhinged, in pain, /
(Suspended for) not seeing, for not making amends for, (for not giving up) a wrong view—they are still in his (charge);
Eunuch, and as it were by theft, member of another sect, animal, matricide, parricide,
Slayer of one perfected, and then a seducer, schismatic, shedder of (a Truth-finder's) blood, hermaphrodite—
if he pretends thus, the Order itself becomes the owner. /
They conveyed, elsewhere, scrupulous, and fell into decay, woollen blanket,
and woven cloths, hide, drapery, a cloth, and they trod upon, /
Damp, sandals, should not spit, they scratched,[1] and they leant against,
reclining board, even then it scratched,[2] about spreading where washed,[3] /
They were unable to in Rājagaha, poor, issuer of meals,
"Now, how?" assigner, agreement upon a storeroom keeper, /
And then accepter, distributor, and conjey, distributor of fruit,
and even a distributor of solid food, disposer of trifles, /
And even an accepter of outer cloaks, likewise an accepter of bowls,
and agreement upon a superintendent of monastery attendants and of novices. /
The Leader who has overcome all, knower of the worlds, his mind benevolent,
(is one) to meditate upon and have insight into the need for abodes and ease. [**179**]

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[1] Sinh. and Siam. *likhanti*; text *khilanti*; CV. VI. **20**. 2 *vilikhanti*.
[2] Siam. *likhat' eva*; Sinh. *likhaṇe vā*; text *khalite vā*; CV. VI. **20**. 2 *vilikhati*.
[3] Referring to the *dhotapādaka* at VI. **20**. 2.

THE LESSER DIVISION (CULLAVAGGA) VII

At one time the Awakened One, the Lord, was staying at Anupiyā. Anupiyā[1] is a little town[2] of the Mallas.[3] Now at that time many distinguished Sakyan young men had gone forth in imitation of the Lord who had gone forth. Now at that time Mahānāma the Sakyan and Anuruddha the Sakyan were two brothers. Anuruddha the Sakyan was delicately nurtured. He had three palaces,[4] one for the cold weather, one for the hot, one for the rains. Being waited on for four months in the palace for the rains by female musicians, he did not come down from that palace. Then it occurred to Mahānāma the Sakyan:[5] "At present many distinguished Sakyan young men have gone forth in imitation of the Lord who has gone forth, but no one from our family has gone forth from home into homelessness. Suppose I should go forth, or Anuruddha?" Then Mahānāma the Sakyan approached Anuruddha the Sakyan; having approached, he spoke thus to Anuruddha the Sakyan: "At present, dear Anuruddha, many distinguished Sakyan young men . . . but no one from our family has gone forth from home into homelessness. Well now, either you go forth or I will go forth."[6]

"But I have been delicately nurtured, I am not able to go forth from home into homelessness.[7] You go forth." || 1 ||

"Come along, dear Anuruddha, I will instruct you in what belongs to the household life. First the fields have to be ploughed;[8] having had them ploughed they must be sown; having had them sown water must be led in to them; having

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[1] Neuter form used here, although the locative is formed as though the word were feminine. *Cf. Jā.* i. 65–66, *BudvA.* 284 which say the Bodhisatta spent the first week after he had gone forth in the mango grove at Anupiyā.

[2] See *B.D.* ii. 63, n. 2.

[3] It is more usual to name the exact locality in the place where the Lord was staying.

[4] *Cf.* MV. I. 7. 1 where the same is said of Yasa.

[5] At *A.* i. 26 he is called chief of those who give sumptuous alms.

[6] Quoted *DhA.* i. 133; *AA.* i. 191.

[7] Quoted *DhA.* i. 135–6.

[8] Quoted *DhA.* i. 136. *Cf.* similar list of operations at *Jā.* i. 215 and another at *A.* i. 241.

had water led in to them the water must be led away; having led the water away you must have the weeds dug up; having had the weeds dug up you must get the crop reaped; having had the crop reaped you must have it harvested; having had it harvested you must have it made into stooks; having had it made into stooks you must have it threshed; having had it threshed you must have the straw winnowed; having had the straw [**180**] winnowed you must have the chaff winnowed; having had the chaff winnowed you must have it sifted; having had it sifted you must have it[1] brought in;[2] having had it brought in it is to be done just the same the next year, and it is to be done just the same the next year."

"The operations do not stop,[3] no end to the operations is to be seen. When will the operations stop? When will an end to the operations be seen? When will we, possessed of and provided with the fivefold strand of sense pleasures, amuse ourselves unconcernedly?"

"But, dear Anuruddha, the operations do not stop, no end to the operations is to be seen. Even when our fathers and grandfathers passed away the operations were not stopped."

"Well now, you understand[4] just what belongs to the household life. I will go forth from home into homelessness."

Then Anuruddha the Sakyan approached his mother; having approached, he spoke thus to his mother: "I, mother, want to go forth from home into homelessness. Consent to my going forth from home into homelessness."[5] When he had spoken thus, the mother of Anuruddha the Sakyan spoke thus to Anuruddha the Sakyan:

"You two boys, dear Anuruddha, are dear to me,[6] beloved, agreeable. In the case of your death I would be unwillingly separated from you. So how can I, while you are still living, allow a going forth from home into homelessness?" And a second time. . . . And a third time Anuruddha the Sakyan spoke thus to his mother: . . . the mother of Anuruddha the

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[1] *I.e.* the grain, or the good grass.
[2] *atiharati*, as at Nuns' Pāc. 7 (also of grain).
[3] *na khiyanti*, do not wear away, become exhausted or used up.
[4] Text reads *upajāna*; *VA*. 1274 *upajānāhi*.
[5] *Cf. DhA*. i. 137. Boys under fifteen had to obtain their parents' consent for going forth, *Vin*. i. 79, 83.
[6] *Cf. Vin*. iii. 13; *M*. ii. 58.

Sakyan spoke thus to Anuruddha the Sakyan: ". . . how can I, while you are still living, allow a going forth from home into homelessness ? " || 2 ||

Now at that time Bhaddiya[1] the Sakyan chieftain was ruling over the Sakyans and was a friend of Anuruddha the Sakyan. Then the mother of Anuruddha the Sakyan thinking: "Now this Bhaddiya . . . is a friend of Anuruddha; he will not be able to go forth from home into homelessness," spoke thus to Anuruddha the Sakyan: "If, dear Anuruddha, Bhaddiya the Sakyan chieftain goes forth from home into homelessness you can go forth likewise."[2]

Then Anuruddha the Sakyan approached Bhaddiya the Sakyan chieftain; having approached, he spoke thus to Bhaddiya the Sakyan chieftain: "My going forth, friend, is dependent on yours."

"If your going forth, friend, is dependent on mine, let it be independent. I, with you. . . .[3] Go forth according to your wish."

"Come, friend, we will both go forth from home into homelessness."

"I, friend, am not able to go forth from home into homelessness. [**181**] Whatever else I am able to do for you, that will I do. You go forth."

"My mother, friend, spoke thus to me: 'If, dear Anuruddha, Bhaddiya the Sakyan chieftain goes forth from home into homelessness, you can go forth likewise.' But, friend, these words were spoken by you: 'If your going forth is dependent on mine, let it be independent. I, with you. . . . Go forth according to your wish.' Come, friend, we will both go forth from home into homelessness."

Now at that time people were speakers of truth, pledged to the truth. Then Bhaddiya the Sakyan chieftain spoke thus to Anuruddha the Sakyan: "Wait, friend, for seven years. After seven years we will both go forth from home into homelessness."

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[1] He was, as said at *Ud.* II. 10, *AA*. i. 192, the son of Kālī of the Godhas; see *Pss. Breth.* p. 315, n. 2. Bhaddiya's verses are at *Thag.* 842–865. At *A*. i. 23 he is called chief among the disciples of high family. *AA*. i. 192 says he went forth with Anuruddha.

[2] *Cf. DhA*. i. 137.

[3] *VA*. 1274 says that out of affection for his friend he wanted to say, "I, with you, will go forth," but he was not able to finish the sentence as the greed for ruling overcame his heart.

"Seven years are too long, friend, I am not able to wait for seven years."

"Wait, friend, for six years . . . five . . . four . . . three . . . two years . . . for one year."

"One year is too long, friend, I am not able to wait one year."

"Wait, friend, for seven months. After seven months we will both go forth from home into homelessness."

"Seven months are too long, friend, I am not able to wait seven months."

"Wait, friend, for six . . . five . . . four . . . three . . . two months . . . one month . . . for half a month, after half a month we will both go forth from home into homelessness."

"Half a month is too long, friend, I am not able to wait half a month."

"Wait, friend, for seven days until I hand over the kingdom to my sons and brothers."

"Seven days are not too long, friend, I will wait." || 3 ||

Then[1] Bhaddiya the Sakyan chieftain and Anuruddha[2] and Ānanda and Bhagu[3] and Kimbila[2] and Devadatta with Upāli the barber[4] as the seventh, as they had often previously gone out to a ground in a pleasure grove with a fourfold army[5], so did they (now) go out with a fourfold army. Having gone far, having sent back the army, having passed into other territory, having taken off their ornaments, having tied them up into a bundle with their upper robes,[6] they spoke thus to Upāli the barber: "Come, good Upāli, return, this will be enough for your livelihood." Then it occurred to Upāli the barber as he was going back: "The Sakyans are fierce. Thinking: 'This one has made the young men come forth,' they may even kill me. But if these young Sakyan men will go forth from home into homelessness, why should not I?"

Having loosened the bundle, having hung the goods up on a tree, and having said: "Whoever sees it, it is given (to him), [**182**] let him take it,"[7] he approached the young Sakyan men.

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[1] For the following incident *cf. DhA.* i. 137 f.
[2] See *B.D.* iv. 501.
[3] See *B.D.* iv. 428, 500.
[4] See *Vin.* iv. 308 and *B.D.* iii. 344, n. 2.
[5] See definition of "army" at *Vin.* iv. 105.
[6] As at *Vin.* iii. 208, iv. 162.
[7] As at *Vin.* iii. 208.

These young Sakyan men saw Upāli the barber coming in the distance; having seen him, then spoke thus to Upāli the barber: "Why have you, good Upāli, returned?"

"Now, it occurred to me, young gentlemen, as I was going back, 'The Sakyans are fierce . . . they may even kill me. But if these young Sakyan men will go forth from home into homelessness, why should not I?' So I, young gentlemen, having loosened the bundle . . . '. . . let him take it,' returned again from there."

"You did well, good Upāli, in that you did not go back. The Sakyans are fierce . . . they might even have killed you." Then these young Sakyan men, taking Upāli the barber, approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these young Sakyan men spoke thus to the Lord:

"We, Lord, are Sakyans, we are proud. Lord, this barber, Upāli, has been our attendant for a long time. May the Lord let him go forth first. We will greet him, rise up before him, salute him with joined palms, and do the proper duties. Thus will the Sakyan pride be humbled in us Sakyans." Then the Lord let Upāli the barber go forth first, and afterwards these young Sakyan men. Then the venerable Bhaddiya within one year realised the threefold knowledge,[1] the venerable Anuruddha obtained *deva*-sight,[2] the venerable Ānanda realised the fruit of stream attainment, Devadatta acquired ordinary psychic power.[3] || 4 ||

Now at that time[4] the venerable Bhaddiya, dwelling in a forest and at the root of a tree and in an empty place, constantly uttered this utterance: "Ah, what happiness! Ah, what happiness!" Then several monks approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord:

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[1] *AA*. i. 191 says Bhaddiya attained arahantship in the same year (as he went forth).

[2] At *A*. i. 23 called chief of monks of *deva*-sight.

[3] *AA*. i. 191 says Devadatta won the eight attainments; and adds that Bhagu and Kimbila attained arahantship later.

[4] As at *Ud*. II. 10. The following incident, with a summary of the preceding sections, also forms the introductory story to the 10th Jātaka.

"Lord, the venerable Bhaddiya, dwelling in a forest . . . utters this utterance: 'Ah, what happiness! Ah, what happiness!' Doubtless, Lord, the venerable Bhaddiya fares the Brahma-faring dissatisfied,[1] and (although) dwelling in a forest and at the root of a tree and in an empty place, he utters this utterance, 'Ah, what happiness! Ah, what happiness!' while he is recalling the former joys of kingship."

Then the Lord addressed a certain monk, saying: "Come you, monk, in my name address the monk Bhaddiya saying: 'The Teacher, reverend Bhaddiya, is summoning you'." [**183**]

"Very well, Lord," and that monk, having answered the Lord in assent, approached the venerable Bhaddiya; having approached, he spoke thus to the venerable Bhaddiya: "The Teacher, reverend Bhaddiya, is summoning you." || 5 ||

"Very well, your reverence," and the venerable Bhaddiya, having answered that monk in assent, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. The Lord spoke thus to the venerable Bhaddiya as he was sitting down at a respectful distance: "Is it true, as is said, that you, Bhaddiya, dwelling in a forest and at the root of a tree and in an empty place, are constantly uttering this utterance, 'Ah, what happiness! Ah, what happiness!'?"

"Yes, Lord."

"What circumstances were you, Bhaddiya, taking into account when, dwelling in a forest and at the root of a tree and in an empty place, you constantly uttered this utterance, 'Ah, what happiness! Ah, what happiness!'?"

"Formerly, Lord, when I was a ruler there was a fully appointed guard both within my private quarters and outside my private quarters, there was a fully appointed guard both within the town and outside the town, and there was a fully appointed guard within the country districts. But I, Lord, although being guarded and warded thus, dwelt afraid, anxious fearful, alarmed.[2] But now I, Lord, dwelling in a forest and at the root of a tree and in an empty place, am unafraid, not anxious, not fearful, not alarmed. I am unconcerned,

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[1] Quoted *UdA*. 161.
[2] Same quartet of words below, CV. VII. 2. 1; 3, 4, 7.

unruffled,[1] dependent on others,[2] with a mind become as a wild creature's.[3] This, Lord, was the circumstance I was taking into account when, dwelling in a forest and at the root of a tree and in an empty place, I constantly uttered this utterance, 'Ah, what happiness! Ah, what happiness!'"

Then the Lord, having understood this matter, at that time uttered this utterance:

"In whom there inly lurk no spites, who has overcome
becoming and not becoming thus or thus,[4]
Him, gone past fear, blissful, sorrowless, the *devas* do not
win to see." || 6 || **1** ||

Then the Lord, having stayed at Anupiyā for as long as he found suiting, set out on almstour for Kosambī. Gradually, walking on tour, he arrived at Kosambī The Lord stayed there at Kosambī in Ghosita's monastery. Then as Devadatta was meditating in private a reasoning arose in his mind thus: "Whom[5] now could I please, so that because he is pleased with me, much gain and honour would accrue (to me)?"[6] Then it occurred to Devadatta: "This Prince Ajātasattu is young [**184**] and also has an auspicious future. What now if I were to make Prince Ajātasattu pleased, so that because he is pleased with me, much gain and honour would accrue (to me)?"

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[1] *pannaloma*. *Cf. lomaṃ pāteti* as at CV. I. 6. 1.

[2] *paradattavutta*. *VA*. 1275, *M*. i. 450, *Ud*. 19 read *paradavutto*, with *v.ll*. *UdA*. 163 says "living on the gifts of others in respect of robes and so on."*MA*. iii. 167 explains by *parehi dinnavuttino parato laddhena yāpentā*, whose livelihood is given by others, subsisting on what is obtained from another. Woodward, *Ver. Uplift*, p. 24, n. 3 says that "such meanings are hardly applicable in the context." He translates as "lightsome," following *P.E.D.*'s suggestion that *parada* is "fond of" with *vutta* "being prepared," active, alert. I choose "dependent on others," following the Commentaries, and as balancing his former dependence on those others who guarded him.

[3] Same quartet of words as at *M*. i. 450, ii. 121. *MA*. iii. 167 seems to explain the last word, *migabhūtena cetasā*, as not expecting or hoping for anything.

[4] *itibhavābhavataṃ*. Here *VA*. 1275 and *UdA*. 164 explain *bhava* and *vibhava* much as do *SnA*. 20, *SA*. iii. 295, *MA*. iii. 223, and say that one is freed from this state of becoming this or that by means of the four ways. *Cf*. also fuller explanation at *UdA*. 164, the rather different explanation at *MA*. ii. 74, and note that *VA*. 1275 says that *vibhava* and *abhava* are identical in meaning. This line occurs at *Ud*. II. 10 and *Sn*. 6. *Cf*. *itibhavābhavakathā* at *Vin*. iv. 164 and parallel passages mentioned at *B.D*. ii. p. 82, n. 3.

[5] Read *kaṃ* for text's *kiṃ*.

[6] *Cf*. *Jā*. i. 185-6.

Then Devadatta, having packed away his lodging, taking his bowl and robe, set out for Rājagaha; in due course he arrived at Rājagaha.[1] Then Devadatta, having thrown off his own form, having assumed the form[2] of a young boy clad in a girdle of snakes,[3] became manifest in Prince Ajātasattu's lap. Then Prince Ajātasattu was afraid, anxious, fearful, alarmed.[4] Then Devadatta spoke thus to Prince Ajātasattu: "Are you, prince, afraid of me?"

"Yes, I am afraid. Who are you?"

"I am Devadatta."

"If you, honoured sir, are really master Devadatta, please become manifest in your own form." Then Devadatta, having thrown off the young boy's form, stood, wearing his outer cloak and (other) robes and carrying his bowl, before Prince Ajātasattu. Then Prince Ajātasattu, greatly pleased with this wonder of psychic power on Devadatta's part, morning and evening[5] went to wait on him with five hundred chariots, and five hundred offerings of rice cooked in milk were brought as a gift of food.[6] Then there arose to Devadatta, overcome by gains, honours and fame,[7] his mind obsessed by them, some such longing as this: "It is I who will lead the Order of monks."[8] But at the very occurrence of this thought Devadatta declined in his psychic power.[9] || 1 ||

Now at that time[10] Kakudha[11] the Koliyan,[12] the venerable Moggallāna the Great's attendant, had just died and had arisen in a certain mind-made[13] body, and such was the reinstatement

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[1] This episode, as far as where Devadatta stands before Ajātasattu, is also told at *DhA*. i. 139.

[2] *Cf. Vin.* i. 3, where Mucalinda assumed the form of a brahman youth.

[3] *VA*. 1275 says having bound a snake round the hips. *DhA*. i. 139 elaborates that there were four poisonous snakes, i.e. one on each hand and foot; also one hung round the neck, one was made into a coil on the head, and one arranged over one shoulder.

[4] As above, VII. 1. 6.

[5] As at *S*. ii. 242.

[6] *Cf. Vin.* iii. 15.

[7] As at *S*. ii. 228 f. *Cf. Lābhasakkāra Saṃyutta*, *S*. ii. 225–44.

[8] *Cf. DhA*. i. 139. At *D*. ii. 100 Gotama tells Ānanda that this thought does not occur to the Truth-finder.

[9] See E. J. Thomas, *Life of Buddha*, p. 132 ff.

[10] This incident to the end of || 4 || is also told at *A*. iii. 122–126.

[11] See note at *G.S*. iii. 95.

[12] Spelt Koḷiya above. On this tribe see *C.H.I.* vol. I. 177 and B. C. Law, *Tribes in Ancient India*, 290 ff.

[13] *manomaya*, as again at *A*. iii. 192.

of his individuality[1] that it was like two or three Magadhan village fields,[2] yet even with that reinstatement of individuality he injured neither himself nor another. Then Kakudha the young *deva* approached the venerable Moggallāna the Great; having approached, having greeted the venerable Moggallāna the Great, he stood at a respectful distance. As he was standing at a respectful distance, the young *deva* Kakudha spoke thus to the venerable Moggallāna the Great:

"To Devadatta, honoured sir, overcome by gains, honours and fame, his mind obsessed by them, some such longing as this arose: 'It is I who will lead the Order of monks.' But, honoured sir, at the very occurrence of this thought Devadatta declined in his psychic power." Thus spoke Kakudha the young *deva*. Having spoken thus, having greeted the venerable Moggallāna the Great, keeping his right side towards him he vanished then and there. Then the venerable Moggallāna the Great approached the Lord; [**185**] having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Moggallāna the Great spoke thus to the Lord:

"Kakudha the Koliyan, Lord, my attendant, has just died and has arisen in a certain mind-made body. . . . Then Kakudha the young *deva* approached me . . . keeping his right side towards me, he vanished then and there."

"But, Moggallāna, does Kakudha the young *deva* so compass your mind with his mind for you to know that whatever Kakudha the young *deva* says, all that is so and not otherwise?"

"Lord, Kakudha the young *deva* so compasses my mind with his mind for me to know that whatever Kakudha the young *deva* says, all that is so and not otherwise."

"Mind what you say, Moggāllana, mind what you say,[3] Moggāllana. This foolish man[4] will now betray himself, by himself. || 2 ||

"Moggallāna, these five teachers are found in the world.[5] What five?

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[1] *attabhāvapaṭilābha*. *AA*. iii. 277 explains *attabhāva* by *sarīra*, body.
[2] Sizes of these given at *AA*. iii. 277.
[3] As at *M*. i. 502.
[4] *I.e.* Devadatta.
[5] Sections || 3, 4 || repeated below CV. VII. 3. 10.

"This is a case, Moggallāna, when some teacher, not pure in moral habit, pretends 'I am pure in moral habit,' and he says, 'My moral habit is pure, clean, untarnished.' Disciples know this about him: 'This worthy teacher, not pure in moral habit pretends . . . untarnished.' But they think: 'If we should tell this to householders, he would not like it, and how could we carry out[1] what he would not like? Moreover he consents to (accept)[2] the requisites of robes, almsfood, lodgings and medicines for the sick. Whatever anyone[3] shall do, even by that shall he[3] be known.' Moggallāna, disciples protect such a teacher in regard to moral habit and such a teacher expects protection from disciples in regard to moral habit. || 3 ||

"And again, Moggallāna, this is a case when some teacher, not pure in mode of livelihood, pretends . . . [**186**] . . . not pure in teaching of *dhamma*, pretends . . . not pure in exposition . . . not pure in knowledge and vision, pretends . . . Moggallāna, disciples protect such a teacher in regard to knowledge and vision, and such a teacher expects protection from disciples in regard to knowledge and vision. These, Moggallāna, are the five teachers found in the world.

"But I, Moggallāna, am pure in moral habit, I acknowledge that I am pure in moral habit, that my moral habit is pure, clean, untarnished. And disciples do not protect me in regard to moral habit and I do not expect protection from disciples in regard to moral habit. I am pure in mode of livelihood . . . I am pure in *dhamma* teaching . . . I am pure in exposition . . . I am pure in knowledge and vision. I acknowledge that I am pure in knowledge and vision, that my knowledge and vision are pure, clean, untarnished. And disciples do not protect me in regard to knowledge and vision, and I do not expect protection from disciples in regard to knowledge and vision." || 4 ||

Then the Lord, having stayed at Kosambī for as long as he found suiting, set out on a tour for Rājagaha. Gradually, walking on tour, he arrived at Rājagaha. The Lord stayed

[1] *samudācareyyāma*, explained at *AA*. iii. 278 as *katheyyāma*, say, speak.
[2] *sammannati*, *VA*. 1275 explaining as *sammāneti*, and *AA*. iii. 278 as *sammānaṃ karoti*, he makes or produces honour, i.e. by accepting these gifts.
[3] *tumo*, explained by *VA*. 1275 as *so*, he, and by *AA*. iii. 278 as *esa* . . . *eso* (*v.l.* *so*), this one. *Cf.* *tumo* at *Sn*. 890, 908.

there at Rājagaha in the Bamboo Grove at the squirrels' feeding place.[1] Then several monks approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these monks spoke thus to the Lord:

"Prince Ajātasattu, Lord, goes morning and evening to wait on Devadatta with five hundred chariots, and five hundred offerings of rice cooked in milk are brought as a gift of food."

"Do not, monks, envy Devadatta's gains and honours and fame. For as long, monks, as Prince Ajātasattu goes morning and evening to wait on Devadatta with five hundred chariots [**187**] and (as long as) five hundred offerings of rice cooked in milk are brought as a gift of food, there may be expected for Devadatta decline in skilled mental states, not growth. It is as if, monks, they were to throw[2] a bladder[3] at a fierce dog's nose—as that dog, monks, would become much fiercer, even so, monks, for as long as Prince Ajātasattu goes morning and evening . . . there may be expected for Devadatta decline in skilled mental states, not growth. Devadatta's gains, honours and fame[4] bring about his own hurt, Devadatta's gains, honour and fame bring about his destruction. As, monks, a plantain bears fruit to its own hurt, bears fruit to its destruction, even so, monks, do Devadatta's gains, honours and fame bring about his own hurt, do Devadatta's gains, honours and fame bring about his destruction. As, monks, a bamboo . . . a reed bears fruit to its own hurt . . . even so, monks, do Devadatta's gains, honours and fame bring about . . . his destruction. As, monks, a she-mule conceives to her own hurt, conceives to her destruction, even so, monks, do Devadatta's gains, honours and fame bring about . . . his destruction.

Truly its fruit the plantain does destroy,
Its fruit the bamboo, its fruit the reed;
So honour does destroy the fool,
Just as its embryo the mule."[5] || 5 || **2** ||

Told is the First Portion for Repeating.

[1] *Cf. S.* ii. 242 for this episode down to the end of the simile of the fierce dog.
[2] *bhindeyyuṃ* is explained at *SA.* ii. 212 by *pakkhipeyyuṃ*.
[3] *pitta*. See Morris, *JPTS.* 1893, p. 4 and *UdA.* 65. *SA.* ii. 212 explains *pitta* as that of a bear or a fish.
[4] *Cf. S.* ii. 241, *A.* ii. 73 to the end of the verse.
[5] Quoted *S.* i. 154, *Miln.* 166, *Netti.* 130.

Now at that time the Lord was sitting down teaching *dhamma* surrounded by a large company, by a company which included the king.[1] Then Devadatta, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord: "Lord, the Lord is now old, worn, stricken in years, he has lived his span and is at the close of his life[2]; Lord, let the Lord now be content to live devoted to abiding in ease here and now,[3] let him hand over the Order of monks to me. It is I who will lead the Order of monks."

"Enough, Devadatta, please do not lead the Order of monks." And a second time . . . And a third time Devadatta spoke thus to the Lord: "Lord, the Lord is now old, worn, stricken in years . . . It is I who will lead the Order of monks."

"I, Devadatta, would not hand over the Order of monks even to Sāriputta and Moggallāna. How then could I to you, a wretched one to be vomited like spittle?"[4]

Then Devadatta, thinking: [**188**] "The Lord in an assembly which included a king disparaged me by (using) the term, 'one to be vomited like spittle,' while he extolled Sāriputta and Moggallāna," angry, displeased, having greeted the Lord, departed keeping his right side towards him.

And this was the first time that Devadatta felt malice towards the Lord. || 1 ||

Then the Lord addressed the monks, saying: "Well then, monks, let the Order carry out a (formal) act of Information[5] against Devadatta in Rājagaha to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind; and that whatever Devadatta should do by gesture and by voice, in that neither the Awakened One nor

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[1] *Cf.* another version of this episode, as far as "the act of Information" at *DhA*. i. 139–40.

[2] Stock, as at *Vin*. iii. 2, *M*. i. 82, *Sn*. pp. 50, 92.

[3] *diṭṭhadhammasukhavihāra*, as at *Vin*. i. 341.

[4] Text reads *kheḷâpakassa*, *VA*. 1275 *kheḷāsaka*. *VA*. 1275 explains: requisites accruing by means of an evil mode of livelihood should be ejected like spittle by the noble ones. That is why the Lord said "to be vomited like spittle," *kheḷāsaka*, (to explain) that he (Devadatta) eats requisites of this nature.

[5] *pakāsaniyakamma*. *Vin. Texts* iii. 239, n. 2 rightly says "This is not among the regular official acts of the Order as described in CV. I," but it is wrong to say "it is not referred to by the *Dhp*. commentator" for it is mentioned at *DhA*. i. 140.

dhamma nor the Order should be seen, but in that only Devadatta should be seen. And thus, monks, should it be carried out: The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the Order carry out an act of Information against Devadatta in Rājagaha, to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind, and that whatever Devadatta should do . . . in that only Devadatta should be seen. This is the motion. Honoured sirs, let the Order listen to me. The Order is carrying out the (formal) act of Information against Devadatta in Rājagaha, to the effect that . . . in that only Devadatta should be seen. If the carrying out of the (formal) act of Information against Devadatta in Rājagaha to the effect that . . . in that only Devadatta should be seen is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The (formal) act of Information against Devadatta in Rājagaha to the effect that . . . in that only Devadatta should be seen is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this'."

Then the Lord addressed the venerable Sāriputta, saying: "Well then, do you, Sāriputta, inform against Devadatta in Rājagaha."

"Formerly, Lord, I spoke praise of Devadatta in Rājagaha saying: 'Godhi's son is of great psychic power, Godhi's son is of great majesty.' How can I, Lord, inform against Devadatta in Rājagaha?"

"Was not the truth spoken by you, Sāriputta, when you spoke praise of Devadatta in Rājagaha saying: 'Godhi's son is of . . . great majesty'?"

"Yes, Lord."

"Even so, Sāriputta, when you inform against Devadatta in Rājagaha it will be just as true."

"Very well, Lord," the venerable Sāriputta answered the Lord in assent. || 2 ||

Then the Lord addressed the monks, saying: "Well then, monks, let the Order agree for Sāriputta to inform against Devadatta in Rājagaha saying: 'Formerly Devadatta's nature was of such a kind, now it is of another kind, and that whatever

Devadatta should do by gesture and by voice, in that neither the Awakened One nor *dhamma* nor the Order should be seen, but in that only Devadatta should be seen.' And thus, monks, should Sāriputta be agreed upon: First, Sāriputta should be asked; having been asked, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, the Order may agree for the venerable Sāriputta [**189**] to inform against Devadatta in Rājagaha saying: 'Formerly Devadatta's nature was of one kind . . . in that only Devadatta should be seen.' This is the motion. If the agreement upon Sāriputta to inform against Devadatta in Rājagaha, saying: 'Formerly Devadatta's nature was of one kind . . . in that only Devadatta should be seen' is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The venerable Sāriputta is agreed upon by the Order to inform against Devadatta in Rājagaha, saying: 'Formerly Devadatta's nature was of one kind . . . in that only Devadatta should be seen.'..It is pleasing to the Order, therefore it is silent. Thus do I understand this'."

The venerable Sāriputta, (thus) agreed upon, having entered Rājagaha together with several monks, informed against Devadatta in Rājagaha to the effect that: "Formerly Devadatta's nature was of one kind, now it is of another kind, and that whatever Devadatta should do by gesture and by voice, in that neither the Awakened One nor *dhamma* nor the Order should be seen, but in that only Devadatta should be seen." Those people who were of little faith, not believing, who were of poor intelligence, spoke thus: "These recluses, sons of the Sakyans are jealous, they are jealous of Devadatta's gains and honours." But those people who had faith and were believing, who were wise, intelligent, spoke thus: "This can be no ordinary matter in that the Lord has Devadatta informed against in Rājagaha." || 3 ||

Then Devadatta approached Prince Ajātasattu; having approached, he spoke thus to Prince Ajātasattu: "Formerly,[1] prince, people were long-lived, nowadays they are short-lived, and it is possible that you, while still a prince, might pass away.

[1] Quoted *DhA*. i. 140, *DA*. 135.

Well now, do you, prince, having slain your father, become king. I, having slain the Lord, will become the Awakened One." And Prince Ajātasattu, thinking: "Now, master Devadatta is of great psychic power, of great majesty; master Devadatta must know (what is right)," having fastened a dagger[1] against his thigh, at an early hour (although) afraid, anxious, fearful, alarmed, entered the (king's) private quarters forcibly. But the chief ministers in attendance in the private quarters saw Prince Ajātasattu at an early hour (although) afraid, anxious, fearful, alarmed, entering the (king's) private quarters forcibly. Seeing him, they laid hold of him. These examining him, and having seen the dagger bound against his thigh, spoke thus to Prince Ajātasattu: "What is it that you, prince, want to do?"

"I want to slay my father."

"By whom are you being incited?"

"By master Devadatta." Some chief ministers gave this opinion: "The Prince should be slain and Devadatta and all the monks should be slain."[2] Some chief ministers gave this opinion: "The monks should not be slain for the monks are not giving offence,[3] but the Prince should be slain and Devadatta." Some chief ministers gave this opinion: "The Prince should not be slain, nor Devadatta, the monks should not be slain. The king should be told and we will do whatever the king says." || 4 ||

Then these chief ministers, taking Prince Ajātasattu, approached King Seniya Bimbisāra of Magadha; [**190**] having approached, they told this matter to King Seniya Bimbisāra of Magadha. He said: "What opinion, my good men, have the chief ministers formed?"

"Some chief ministers, Sire, gave this opinion. . . . Some chief ministers gave this opinion. . . . Some chief ministers gave this opinion: 'The Prince should not be slain, nor Devadatta, the monks should not be slain. The king should be told and we will do whatever the king says'."

"What, my good men, can the Awakened One or *dhamma* or the Order have to do (with this)? Has not the Lord already

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[1] *potthanikaṃ*. As at *Vin*. i. 217, where translated "butcher's knife."
[2] Quoted at *DA*. 135.
[3] *aparajjhanti*, as at *Vin*. iii. 162.

had Devadatta informed against in Rājagaha to the effect that formerly Devadatta's nature was of one kind, now it is of another kind, and that whatever Devadatta may do by gesture or by speech, in that neither the Awakened One nor *dhamma* nor the Order is to be seen, but in that only Devadatta should be seen?"

Those chief ministers who had given their opinion thus: "The Prince should be slain and Devadatta and all the monks should be slain," these he discharged.[1] Those chief ministers who had given their opinion thus: "The monks should not be slain, for the monks do not give any offence, but the prince should be slain and Devadatta," these he set in lowly positions. Those chief ministers who had given their opinion thus: "The prince should not be slain, nor Devadatta, nor should the monks be slain. The king should be told and we will do whatever the king says," these he set in high positions. Then King Seniya Bimbisāra of Magadha spoke thus to Prince Ajātasattu:

"Why do you, prince, want to slay me?"

"Sire, I have need of a kingdom."

"If it be that you, prince, have need of a kingdom, this kingdom is yours," and he handed over the kingdom to Prince Ajātasattu. ||5||

Then Devadatta approached Prince Ajātasattu[2]; having approached, he spoke thus to Prince Ajātasattu:

"Your Majesty, command your men so that they deprive the recluse Gotama of life." Then Prince Ajātasattu commanded his men, saying: "My good men, do whatever master Devadatta says." Then Devadatta enjoined the men, saying: "Go along, friends, the recluse Gotama is staying at a certain place. Having deprived him of life, come back by a certain road," and he set two men on that road, saying: "Whatever man comes alone along this road, having deprived him of life, come back by this road," and having set four men on that road,

[1] *te abhabbe akāsi*, he rendered them incapable (of holding an official position).

[2] *Vin. Texts* iii. 243, n. 2 points out that Ajātasattu is not called "king" here, and that therefore the events described in this paragraph took place before he actually became king, and that the paragraph probably stood originally in some other connection. On the other hand, it should be noticed that Devadatta addresses him as *mahārāja*.

saying: " Whatever couple of men come along by this road, having deprived them of life, come back by this road," and having set eight men on that road, saying: " Whatever four men come along by this road, [**191**] . . . come back by this road," and having set sixteen men on that road, he said: " Whatever eight men come along by this road, having deprived them of life, come back." ‖ 6 ‖

Then that man who was alone, having grasped a sword and shield, having bound on a bow and quiver,[1] approached the Lord; having approached, when he was quite near the Lord he stood still, his body quite rigid[2] afraid, anxious, fearful, alarmed.[3] The Lord saw that man standing still, his body quite rigid, afraid . . .alarmed and seeing him, he spoke thus to that man: "Come, friend, do not be afraid." Then that man, having put his sword and shield to one side, having laid down his bow and quiver, approached the Lord; having approached, having inclined his head to the Lord's feet, he spoke thus to the Lord:

" Lord, a transgression has overcome me, foolish, misguided, wrong that I was, in that I was coming here with my mind malignant,[4] my mind on murder.[5] Lord, may the Lord acknowledge for me the transgression as a transgression for the sake of restraint in the future."

" Truly, friend, a transgression overcame you, foolish, misguided, wrong that you were, in that you were coming here, with your mind malignant, your mind on murder. But if you, friend, having seen the transgression as a transgression, confess according to the rule, we acknowledge it for you; for friend in the discipline of the noble, this is growth: whoever having seen a transgression as a transgression, confesses according to the rule, he attains restraint in the future."[6]

Then the Lord talked a progressive talk[7] to this man, that is to say talk on giving, talk on moral habit, talk on heaven . . . sorrow, its uprising, stopping, the Way. Just as a clean

[1] Stock, as at *e.g. A*. iii. 93–4, *M*. i. 86, ii. 99.
[2] *patthaddha*, as at *Thag*. 1074. *VA*. 1275, days " with his body motionless like a figure modelled in clay."
[3] As at CV. VII. 1. 6.
[4] *dutthacitta*, as at *M*. iii. 65.
[5] *vadhakacitta*, as at *D*. iii. 72.
[6] *Cf. Vin*. iv. 18–19, etc.
[7] As at *Vin*. i. 15.

cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat did *dhamma*-vision, dustless, stainless, arise to that man, that "whatever is of a nature to arise, all that is of a nature to stop." Then that man[1] as one who has seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Lord:

"Excellent, Lord: Lord, it is excellent. It is as if one were to set upright what has been upset . . . thus is *dhamma* explained in many a figure by the Lord. So I, Lord, [**192**] am going to the Lord for refuge and to *dhamma* and to the Order of monks. May the Lord accept me as a lay-follower going for refuge from this day forth for as long as life lasts."

Then the Lord spoke thus to that man: "Do not you, friend, go by that road. Go by this road," and he sent him off by another road. || 7 ||

Then those two men, thinking: "Why is that man who is alone so slow in coming?" going along to meet him saw the Lord sitting at the root of a tree. Seeing him, they approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord talked a progressive talk to these . . . to full confidence in the Teacher's instruction, spoke thus to the Lord: "Excellent, Lord . . . May the Lord accept us as lay-followers going for refuge from this day forth for as long as life lasts."

Then the Lord spoke thus to these men: "Do not you, friends, go by that road. Go by this road," and he sent them off by another road. Then those four men, thinking: "Why are these two men so slow in coming?" . . . and he sent them off by another road. Then those eight men, thinking: "Why are these four men so slow in coming?" . . . and he sent them off by another road. Then those sixteen men, thinking: "Why are these eight men so slow in coming?" . . . "May the Lord receive us as layfollowers going for refuge from this day forth for as long as life lasts."[2] || 8 ||

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[1] As at *Vin.* i. 12.

[2] A version noticed by Oldenberg (*Vin.* ii. 324) adds that "the Lord spoke thus to those men . . . sent them off by another road."

Then that one man approached Devadatta[1]; having approached, he spoke thus to Devadatta: "Honoured sir, I am not able to deprive that Lord of life, that Lord is of great psychic power, of great might."

"All right, friend, do not you deprive the recluse Gotama of life. I myself will deprive the recluse Gotama of life."

Now at that time the Lord was pacing up and down in the shade[2] of Mount Vulture Peak. Then Devadatta, having climbed Mount Vulture Peak, hurled down a great stone, thinking: "With this I will deprive the recluse Gotama of life." But two mountain peaks, having met, crushed that stone, and (only) a fragment of it, having fallen down, drew blood on the Lord's foot.[3] Then the Lord, having looked upwards, spoke thus to Devadatta: "You have produced great demerit, foolish man, in that you, with your mind malignant, your mind on murder, drew the Truth-finder's blood." Then the Lord addressed the monks, saying: "This, monks, is the first deed whose fruit comes with no delay[4] accumulated by Devadatta since he, with his mind malignant, his mind on murder, drew the Truth-finder's blood." || 9 ||

[193]

Monks heard: "It is said that Devadatta schemed to murder the Lord," and so these monks paced up and down on every side of the Lord's dwelling-place doing their studies together with a loud noise, with a great noise for the protection, defence and warding of the Lord. The Lord heard the loud noise, the great noise, the noise of studying, and hearing it, he addressed the venerable Ānanda, saying:

"What on earth, Ānanda, is this loud noise, this great noise, this noise of studying?"

"Lord, the monks heard that Devadatta schemed to murder the Lord, and so, Lord, these monks are pacing up and down . . . for the protection, defence and warding of the Lord. This, Lord, is the loud noise, the great noise, the noise of studying."

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[1] From here, *cf. Jā.* v. 333 ff.

[2] *Cf. Vin.* i. 180.

[3] An echo of widespread folk-tradition, where the Hero, on his quest, passes with all speed through clashing rocks, sometimes sustaining an injury.

[4] *ānantarikakamma. Cf. Vism.* 177.

"Well now, Ānanda, address these monks in my name, saying: 'The Teacher is summoning the venerable ones.'"

"Very well, Lord," and the venerable Ānanda, having answered the Lord in assent, approached those monks; having approached, he spoke thus to those monks: "The Teacher is summoning the venerable ones."

"Very well, your reverence," and these monks, having answered the venerable Ānanda in assent, approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord spoke thus to these monks as they were sitting down at a respectful distance:

"This is impossible, monks, it cannot come to pass that anyone could deprive a Truth-finder of life by aggression; monks, Truth-finders attain nibbāna not because of an attack.[1] Monks, there are these five teachers found in the world. What five? . . .[2] and I do not expect protection from disciples in respect of knowledge and vision. This is impossible, monks, it cannot come to pass that anyone could deprive a Truth-finder of life by aggression; monks, Truth-finders attain nibbāna not because of an attack. Go, monks, to your own dwelling-places[3]; Truth-finders, monks, do not need to be protected." || 10 ||

Now at that time there was a fierce elephant in Rājagaha, a man-slayer, called Nālāgiri. Then Devadatta, having entered Rājagaha, having gone to the elephant stable, spoke thus to the mahouts: "We, my good fellows, are relations of the king. We are competent to put in a high position one occupying a lowly position and to bring about an increase in food and wages. Well now, good fellows, when the recluse Gotama is coming along this carriage road,[4] then, having let loose this elephant, Nālāgiri, bring him down this carriage road."

"Very well, honoured sir," these mahouts answered Devadatta in assent.

Then the Lord, having dressed in the morning, taking his

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[1] *anupakkama*, "not by attack (from external enemies)," as at *C.P.D.*

[2] As at CV. VII. 2. 3, 4 (to end). Read above "monks" instead of "Moggallāna."

[3] *yathāvihāraṃ*, as at *Vin*. iv. 15.

[4] *racchā*. See *B.D.* iii. 268, n. 1.

bowl and robe, [**194**] entered Rājagaha for almsfood together with several monks. Then the Lord went along that carriage road. Then those mahouts saw the Lord coming along that carriage-road; seeing him, having let loose the elephant Nālāgiri, they brought him down that carriage-road. The elephant Nālāgiri saw the Lord coming from afar; seeing him, having lifted up his trunk, he rushed towards the Lord, his ears and tail erect. Those monks saw the elephant Nālāgiri coming in the distance; seeing him, they spoke thus to the Lord:

"Lord, this elephant Nālāgiri, coming along this carriage-road, is a fierce man-slayer; Lord, let the Lord turn back, let the well-farer turn back."

"Wait, monks, do not be afraid; this is impossible, monks, it cannot come to pass that anyone should deprive a Truth-finder of life by agression; monks, Truth-finders attain nibbāna not because of an attack." And a second time . . . And a third time these monks spoke thus to the Lord: "Lord, this elephant Nālāgiri, . . . let the well-farer turn back."

"Wait, monks, . . . Truth-finders attain nibbāna not because of an attack." || 11 ||

Now at that time people, having mounted up on to the long houses and the curved houses and the roofs, waited there. Those people who were of little faith, not believing, who were of poor intelligence,[1] these spoke thus: "This great recluse is indeed lovely; he will be hurt by the bull elephant."[2] But those people who had faith and were believing, who were wise and intelligent, these spoke thus: "Soon, good sirs, the bull-elephant will come into conflict with the elephant (among men)."

Then the Lord suffused the elephant Nālāgiri with loving-kindness of mind. Then the elephant Nālāgiri, suffused by the Lord with loving-kindness of mind, having put down his trunk, approached the Lord; having approached, he stood in front of the Lord. Then the Lord, stroking the elephant Nālāgiri's forehead with his right hand, addressed the elephant Nālāgiri with verses:

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[1] As at CV. VII. 8. 3.
[2] *nāga*. *Cf.* the matted hair ascetics' speech at MV. I. 15. 4.

"Do not elephant,[1] strike the elephant (among men), for painful, elephant, is the striking of the elephant (among men),
For there is no good bourn, elephant,[1] for a slayer of the elephant (among men) when he is hence beyond.
Be not proud,[2] be not wanton,[2] for the wanton reach not a good bourn;
Only that should you do by which you will go to a good bourn."

Then the elephant Nālāgiri, having taken the dust of the Lord's feet with his trunk, having scattered it over his head, moved back bowing while he gazed upon the Lord. Then the elephant Nālāgiri, having returned to the elephant stable, stood in his own place; and it was in this way [**195**] that the elephant Nālāgiri became tamed. Now at that time people sang this verse:

"Some are tamed by stick, by goads and whips.
The elephant was tamed by the great seer without a stick, without a weapon."[3] || 12 ||

People looked down upon, criticised, spread it about, saying: "How evil is this Devadatta, how inauspicious,[4] in that he tried to murder the recluse Gotama who is of such great psychic power, of such great might," and Devadatta's gains and honours declined; the Lord's gains and honours increased. Now at that time Devadatta, gains and honours lost,[5] ate with his friends, having asked and asked among households. People looked down upon, criticised, spread it about, saying:

"How can these recluses, sons of the Sakyans eat, having asked and asked among households? Who is not fond of well-cooked things? Who does not like sweet things?"

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[1] *kuñjara.* Verses also at *Jā.* v. 336.
[2] *mada . . . pamāda,* also at *Sn.* 218.
[3] *Cf. M.* ii. 105, *Thag.* 878.
[4] *alakkhika. VA.* 1275–6 says "here it means he does not discriminate, he does not know. He does not know 'I am doing an evil deed'." *Cf.* version of *VA.* given at *Vin. Texts* iii. 250, n. 1. In interpreting the word like the corresponding Skrt. *alakaṃika,* as does *Vin. Texts* iii, I prefer "inauspicious, unlucky," to their "wretched," with the sense of its being unlucky for donors to give alms to Devadatta.
[5] Down to "It is true, Lord" = Pāc. 32 where this episode is used to lead up to the framing of a rule against a group-meal, see *B.D.* ii. 306 f. for notes.

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying: "How can Devadatta eat with his friends, having asked and asked among households?" They told this matter to the Lord. He said:

"Is it true, as is said, that you, Devadatta, ate with your friends, having asked and asked among households?"

"It is true, Lord." Having rebuked him, having given reasoned talk, he addressed the monks, saying:

"Well now, monks, I will lay down for monks the eating by a triad (of monks)[1] among households—founded on three reasons:[2] for the restraint of evil-minded[3] individuals; for the living in comfort[4] of well behaved monks[5] lest those of evil desires should split the Order by means of a faction;[6] out of compassion for families.[7] In eating a group meal, one should be dealt with according to the rule."[8] || 13 ||

Then Devadatta approached Kokālika,[9] Kaṭamorakatissaka,

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[1] *tikabhojana*, a meal to be eaten by three people, so *VA*. 1276. See also *SA*. ii. 178. Just as *gaṇabhojana* is a group-meal, so *tikabhojana* is a three-party meal. It is apparently meant that a "group" is larger than three monks, since at the end of || 13 || it is specially said that one who eats a group-meal must be treated according to the rule. On *gaṇabhojana* see *B.D.* ii. 307, n. 1.

[2] The subject of a question put by Kassapa to Ānanda at *S*. ii. 218.

[3] *SA*. ii. 178, *AA*. ii. 163 explain *dummaṅkūnaṃ* by *dussīla*, bad moral habit.

[4] *phāsuvihāra*, *cf. Vin*. i. 92, etc.

[5] This and the first reason are among the ten reasons sometimes ascribed to the Lord for laying down a rule of training, as at *Vin*. iii. 21 and other *Vin*. passages. *Cf.* also *A*. i. 99.

[6] *SA*. ii. 178 explains that as Devadatta and his friends split the Order by means of their evil desires, so too others of evil desires, on account of their bond as a group, having begged among families, were eating having made the group increase; so it was said "Lest they split the Order by means of that faction."

[7] *A*. i. 100 has *gihīnaṃ anukampāya pāpicchānaṃ pakkhupacchedāya*, translated at *G.S.* i. 84 "out of compassion for householders and to uproot the factions of the evilly disposed." If "the idea is here, of course, lest any particular layman should be burdened by providing for many *bhikkhus*," as stated at *Vin. Texts* iii. 251, n. 3, it is the exact opposite of the opinion given at *SA*. ii. 178 for allowing three monks to eat together among families. For this is that "having carried out the Observance and the Invitation in the Order of monks, and (the monks) being all together, people having given (them) meals by ticket and so on become bound for heaven." So the compassion for families is in allowing them scope to give and thereby to acquire merit. *AA*. ii. 164 less cogently says: "A rule of training laid down when householders complain is called "laid down out of compassion for householders."

[8] *I.e.* to the rule laid down in Pāc. 32.

[9] Almost word for word the same as For. Meeting X. 1. 1, 2 and part of 3. See *B.D.* i. 296–299 for footnotes.

the son of the lady Khaṇḍā, and Samuddadatta; having approached, he spoke thus to Kokālika, Kaṭamorakatissaka, the son of the lady Khaṇḍā, and Samuddadatta: "Come, we, your reverences, will make a schism in the recluse Gotama's Order, a breaking of the concord." When he had spoken thus, Kokālika spoke thus to Devadatta:

"But, your reverence, the recluse Gotama is of great psychic power, of great might. How can we make a schism in the recluse Gotama's Order, a breaking of the concord?"

"Come, we, your reverence, having approached the recluse Gotama, will ask for five items, saying: 'Lord, the Lord in many a figure speaks in praise of desiring little, of being contented, [**196**] of expunging (evil), of being punctilious, of what is gracious, of decrease (in the obstructions), of putting forth energy. Lord, these five items are in many a way conducive to desiring little, to contentment, to expunging (evil), to being punctilious, to what is gracious, to decrease (in the obstructions), to putting forth energy. It were good, Lord, if the monks, for as long as life lasted, might be forest-dwellers; whoever should betake himself to the neighbourhood of a village, sin would besmirch him. For as long as life lasts, let them be beggars for alms; whoever should accept an invitation, sin would besmirch him. For as long as life lasts, let them be rag-robe wearers; whoever should accept a robe given by a householder, sin would besmirch him. For as long as life lasts, let them live at the root of a tree; whoever should go under cover, sin would besmirch him. For as long as life lasts, let them not eat fish and flesh; whoever should eat fish and flesh, sin would besmirch him.' The recluse Gotama will not allow these. Then we will win over the people by means of these five items."

"It is possible, your reverence, with these five items, to make a schism in the recluse Gotama's Order, a breaking of the concord. For, your reverence, people esteem austerity." || 14 ||

Then Devadatta together with his friends approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Devadatta spoke thus to the Lord:

"Lord, the Lord in many a figure speaks in praise of desiring little . . . whoever should eat fish and flesh, sin would besmirch him."

"Enough, Devadatta," he said. "Whoever wishes, let him be a forest-dweller; whoever wishes, let him stay in the neighbourhood of a village; whoever wishes, let him be a beggar for alms; whoever wishes, let him accept an invitation; whoever wishes, let him be a rag-robe wearer; whoever wishes, let him accept a householder's robes. For eight months, Devadatta, lodging at the root of a tree is permitted by me. Fish and flesh are pure in respect of three points: if they are not seen, heard or suspected (to have been killed on purpose for him)."[1]

Then Devadatta, thinking: "The Lord does not permit these five items," joyful, elated, rising from his seat with his friends, having greeted the Lord, departed keeping his right side towards him. Then Devadatta, having entered Rājagaha with his friends, taught the people by means of the five items, saying: "We, friends, having approached the recluse Gotama, asked for five items, saying: 'Lord, the Lord in many a figure speaks in praise of desiring little . . . whoever should eat fish and flesh, sin would besmirch him.' The recluse Gotama does not allow these five items, but we live undertaking these five items." || 15 ||

Those people who were there of little faith, not believing, who were of poor intelligence, these spoke thus: "These recluses, sons of the Sakyans are punctilious, are expungers (of evil), but the recluse Gotama is for abundance and strives after abundance." But those people [**197**] who had faith and were believing, who were wise and intelligent, these looked down upon, criticised, spread it about, saying: "How can this Devadatta go forward with a schism in the Lord's Order, with a breaking of the concord?" Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this Devadatta go forward with a schism in the Order, a breaking of the concord?" Then these monks told this matter to the Lord. He said:

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[1] *Cf. Vin.* i. 238 (*B.D.* iv. 325).

"Is it true, as is said, that you, Devadatta, went forward with a schism in the Order, a breaking of the concord?"

"It is true, Lord."

"Enough, Devadatta, do not let there be a schism in the Order, for a schism in the Order is a serious matter,[1] Devadatta. Whoever, Devadatta, splits an Order that is united, he sets up demerit that endures for an aeon;[2] he is boiled in hell for an aeon; but whoever, Devadatta, unites an Order that is split, he sets up sublime[3] merit, he rejoices in heaven for an aeon. Enough, Devadatta, do not let there be a schism in the Order, for a schism in the Order is a serious matter, Devadatta." || 16 ||

Then the venerable Ānanda,[4] having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood. Devadatta saw the venerable Ānanda walking in Rājagaha for almsfood; seeing him, he approached the venerable Ānanda; having approached, he spoke thus to the venerable Ānanda: "Now from this day forth will I, reverend Ānanda, carry out Observance both in contradistinction to[5] the Lord and in contradistinction to the Order of monks and will (so) carry out (formal) acts of the Order."[6] Then the venerable Ānanda, having walked in Rājagaha for almsfood, on returning from the almsround, after his meal, approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

"Just now, Lord, I, having dressed in the morning, taking my bowl and robe, entered Rājagaha for almsfood. Devadatta, Lord, saw me walking in Rājagaha for almsfood; seeing me, he came up; having come up, he spoke thus to me: 'Now from this day forth will I . . . (so) carry out (formal) acts of the Order.'[6] To-day, Lord, Devadatta will split the Order."[7]

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[1] Quoted at *Vin.* i. 150.

[2] *kappaṭṭhika.* But *VA.* 1276 says that *kappa* is *āyukappa,* "for the duration of life."

[3] *brahma = seṭṭha, VA.* 1276.

[4] This episode also appears at *Ud.* V. 8 and *DhA.* iii. 154.

[5] *aññatr' eva.*

[6] *saṅghakammaṃ. Ud.* V. 8 reads *-kammāni.*

[7] *Ud.* adding "and will carry out Observance and (formal) acts of the Order."

Then the Lord, having understood this matter, at that time uttered this utterance:

"Easy is good for the good, good for the evil is hard,
Evil for the evil is easy, evil for the noble ones is hard."[1]

|| 17 || **3** ||

Told is the Second Portion for Repeating. [**198**]

Then Devadatta on that Observance day rising from his seat gave out voting tickets,[2] saying: "We, your reverences, having approached the recluse Gotama, asked for five items.[3] . . . The recluse Gotama does not allow these, but we live undertaking these five items. If these five items are pleasing to the venerable ones, let each one take a voting ticket."

Now at that time as many as five hundred monks, Vajjis of Vesālī, were newly ordained and were not properly versed;[4] and these, thinking: "This is the rule, this is discipline, this is the Teacher's instruction," took voting tickets. Then Devadatta, having split the Order, set out for Gayā Head taking as many as the five hundred monks. Then Sāriputta and Moggallāna[5] approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sāriputta spoke thus to the Lord: "Devadatta, Lord, having split the Order, is setting out for Gayā Head with as many as five hundred monks."

"Can there not be for you, Sāriputta and Moggallāna,[6] compassion for these newly ordained monks? Go you along, Sāriputta and Moggallāna, before these monks fall into trouble and distress."

"Very well, Lord," and Sāriputta and Moggallāna having answered the Lord in assent, rising from their seats, having greeted the Lord, keeping their right sides towards him,

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[1] *Cf. Dhp.* 163, ascribed by *DhA.* iii. 154 to this occasion.

[2] *salāka.* Method of appointing distributor of voting tickets laid down at CV. IV. **9**, **10**. On process to be followed when voting by ticket see CV. IV. **14**. 26. This incident is briefly recounted at *DhA.* i. 142–3.

[3] As at CV. VII. **3**. 14, 15.

[4] *apakataññuno*, or, did not know what had been appointed; *cf. Vin.* iv. 112, 143.

[5] Sāriputtamoggallānā. "The venerable" is not used in such cases.

[6] Sāriputtā.

approached Gayā Head. Now at that time a certain monk was standing weeping not far from the Lord. Then the Lord spoke thus to that monk: "Why are you, monk, weeping?"

"Even those, Lord, who are the Lord's chief disciples—Sāriputta and Moggallāna—even these are going to Devadatta approving of Devadatta's *dhamma*."

"This is not possible, monk, it cannot come to pass that Sāriputta and Moggallāna should approve Devadatta's *dhamma*. They have merely gone so as to convince the monks."[1] || 1 ||

Now at that time Devadatta, surrounded by the large company, was teaching *dhamma* sitting down. Then Devadatta saw Sāriputta and Moggallāna coming in the distance; seeing them, he addressed the monks, saying: "You see, monks, how well taught is *dhamma* by me that even these who are the recluse Gotama's chief disciples—Sāriputta and Moggallāna—that even these are coming to me approving of my *dhamma*." When he had spoken thus Kokālika spoke thus to Devadatta:

"Reverend Devadatta, do not put your trust in Sāriputta and Moggallāna, [**199**] Sāriputta and Moggallāna have evil desires and are under the influence of evil desires."[2]

"Enough, your reverence, let us give a welcome to these since they approve of my *dhamma*." The Devadatta invited the venerable Sāriputta to half his seat, saying: "Come, reverend Sāriputta, sit here."

"No, your reverence," and the venerable Sāriputta, having taken another seat, sat down at a respectful distance; and the venerable Moggallāna too, having taken another seat, sat down at a respectful distance. Then Devadatta, having gladdened, rejoiced, roused, delighted the monks far into the night with talk on *dhamma*, asked[3] the venerable Sāriputta, saying:

"The Order of monks, reverend Sāriputta, is without sloth or drowsiness; may a talk on *dhamma* occur to[4] you, reverend Sāriputta, for the monks. My back aches and I will stretch it."[5]

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[1] *bhikkhusaññattiyā*. *Cf.* same expression at CV. XII. 2. 8. *Cf. gihisaññatt* at *S.* i. 199, translated at *K.S.* i. 254 "imparting matters to the laity"; and explanation at *SA*. i. 292, *K.S.* i. 254, n. 1. Also *cf. A.* i. 75.

[2] Quoted at *DhA*. i. 143.

[3] *ajjhesi*, as at MV. V. 13. 9.

[4] *paṭibhātu*, as at MV. V. 13. 9 and see note at *B.D.* iv. 264, n. 1.

[5] *Cf. M.* i. 354, where these same words are ascribed to Gotama.

"Very well, your reverence," the venerable Sāriputta answered Devadatta in assent. Then Devadatta, having laid down his outer cloak folded in four, lay down to sleep on his right side,[1] and as he was tired, forgetful and inattentive, he fell asleep that very moment. || 2 ||

Then the venerable Sāriputta exhorted, instructed the monks with *dhamma*-talk by means of an instruction on the wonders of thought-reading;[2] the venerable Moggallāna exhorted, instructed the monks with *dhamma*-talk by means of an instruction on the wonders of psychic power. Then as the monks were being exhorted, instructed by the venerable Sāriputta with *dhamma*-talk by means of an instruction on the wonders of thought-reading; were being exhorted, instructed by the venerable Moggallāna with *dhamma*-talk by means of an instruction on the wonders of psychic power, *dhamma*-vision, dustless, stainless, arose to them, that "whatever is of the nature to uprise all that is of the nature to stop." Then the venerable Sāriputta addressed the monks, saying: "We are going, your reverences, to the Lord. Whoever approves of this Lord's *dhamma*, let him come along." Then Sāriputta and Moggallāna, taking those five hundred monks, approached the Bamboo Grove. Then Kokālika wakened Devadatta, saying: "Wake up,[3] reverend Devadatta, those monks have been led away by Sāriputta and Moggallāna. Now, did I not say to you, reverend Devadatta, 'Reverend Devadatta, do not put your trust in Sāriputta and Moggallāna, Sāriputta and Moggallāna have evil desires and are under the influence of evil desires'?" Then at that very place hot blood issued from Devadatta's mouth.[4] || 3 ||

Then Sāriputta and Moggallāna approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, the venerable [**200**] Sāriputta spoke thus to the Lord: "It were well, Lord, if the monks who were partisans of the schismatics could be ordained again."

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[1] *Cf. M.* i. 354. But here Gotama lies down mindful and circumspect.
[2] Among the three "wonders" mentioned at *A.* i. 170–1, *D.* i. 212–4 and explained at both passages. *Cf. A.* v. 327.
[3] Quoted at *DhA.* i. 143.
[4] The same is recorded of Sañjaya at MV. I. **24**. 3.

"Be careful, Sāriputta, about any reordination of monks who were partisans of the schismatics. But do you, Sāriputta, make the monks who were partisans of the schismatics confess a grave offence. But what line of conduct, Sāriputta, did Devadatta follow in regard to you?"

"Even, Lord, as the Lord, having gladdened, rejoiced, roused, delighted monks with *dhamma*-talk far into the night, he asked me: 'The Order of monks, Sāriputta, is without sloth or drowsiness, may a talk on *dhamma* occur to you, Sāriputta, for the monks. My back aches and I will stretch it.' Just this, Lord, was the line of conduct which Devadatta followed." || 4 ||

Then the Lord addressed the monks, saying: "Formerly,[1] monks, there was a great pond in a stretch of forest; bull elephants lived near it and these, having plunged into that pond,[2] having tugged out the lotus fibres and stalks with their trunks, having washed them well, and having chewed them free of mud, swallowed them. Thus there came to be for them both beauty and strength, and not for this reason did they incur death or suffering like unto death. But, monks, among these great bull elephants were young elephant calves and these, imitating them, having plunged into that pond, having tugged out the lotus fibres and stalks with their trunks, but not having washed them well, having chewed them with the mud, swallowed them. Thus there came to be for them neither beauty nor strength, and for this reason they incurred death or suffering like unto death. Likewise, monks, Devadatta will die, a wretched creature, copying me.

"While the great beast[3] is shaking the earth, grazing on
lotus stalks, keeping alert among the waters——
Copying me, the wretched creature will die, like a calf
having eaten mire. || 5 ||

"Monks, a monk who is possessed of eight qualities is fit to go a message.[4] What are the eight? Herein, monks, a

[1] As at *S.* ii. 269.
[2] *Cf. Vin.* i. 214–5.
[3] *mahāvarāha,* which as pointed out at *Vin. Texts* iii. 261, n. 1 can also mean a boar.
[4] *dūteyyaṃ gantuṃ arahati.* This paragraph recurs at *A.* iv. 196. *Cf.* the qualities of a messenger, *dūta,* at Manu, 7. 63 and ff. Also see *D.* i. 5, 8 where it is held by some ordinary people that Gotama abstains from sending messages and going on them.

monk is a hearer and one who makes others hear and a learner and an instructor and a knower and an expounder and one skilled in (recognising) conformity and non-conformity[1] and not a maker of quarrels. Monks, if a monk is possessed of these eight qualities he is fit to go a message. Monks, because he is possessed of these eight qualities, Sāriputta is fit to go a message. What are the eight? Herein, monks, Sāriputta is a learner . . . and not a maker of quarrels. [**201**] Monks, because Sāriputta is possessed of these eight qualities he is fit to go a message.

"Who, to some high assembled council come,
Wavers not, nor in discourse fails, nor hides
The teaching, nor speaks[2] in doubtfulness,[3]
And who, being questioned, is not agitated——
A monk like this is fit to go a message. ‖ 6 ‖

"Monks, Devadatta,[4] overcome and his mind controlled by eight wrong conditions,[5] is doomed to the Downfall,[6] to Niraya Hell,[6] staying there for an aeon, incurable.[7] What eight? Devadatta, monks, overcome and his mind controlled by gain[8] is doomed to the Downfall . . . incurable. Devadatta, monks, overcome and his mind controlled by lack of gain . . . by fame . . . by lack of fame . . . by honours . . . by lack of honours . . . by evil desire . . . by evil friendship is doomed to the Downfall . . . incurable. Monks, Devadatta, overcome and his mind controlled by these eight wrong conditions is doomed to the Downfall, to Niraya Hell, staying there for an aeon, incurable.

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[1] I copy the note at *G.S.* iv. 135: *sahitâsahita*; *cf. D.* i. 8, *A.* ii. 138; *Dial.* i. 14, n. 6. Some of these terms recur at *D.* i. 56. *Cf. S.B.E.* XXI, 352 f. for what may be the Mahāyāna version of this sutta.

[2] *akkhāti. A.* iv. 196 reads *bhaṇati*.

[3] *asandiddho. A.* iv. 196 reads *asandiṭṭhan*, but *AA.* iv. 106 has *asandiddhaṃ* which it glosses as *vigatasaṃsayaṃ*, without doubts. *VA.* 1276 reads *asandiṭṭho ca akkhāti ti nissandeho hutvā akkhātā anusandhivasena yojetvā*. At *Miln.* 295 *sandeha* occurs, meaning "doubt." At *DA.* 282 *sandiddha* occurs with *v.l. sandiṭṭha*. See *G.S.* iv. 135, n. 4.

[4] Down to "thus it is that you, monks, should train" = *A.* iv. 160–1.

[5] *asaddhammehi*. See *Vin. Texts* iii. 262, n. 2.

[6] *āpāyika nerayika*. See *Vin. Texts* iii. 262, n. 3.

[7] This quartet of words occurs at *A.* iii. 402, iv. 160, *M.* i. 393 also in connection with Devadatta. *VA.* 1276 says "now it is not possible to cure him even with a thousand Buddhas."

[8] Gain, lack of gain, fame, lack of fame are four of the eight worldly conditions mentioned at *D.* iii. 260, *A.* ii. 188, iv. 157.

"Monks, it is well that a monk should live constantly overcoming gain[1] that has arisen, lack of gain that has arisen, fame that has arisen, lack of fame that has arisen, honours that have arisen, lack of honours that has arisen, evil desire that has arisen, evil friendship that has arisen. And why, monks, for what good purpose should a monk live constantly overcoming gain . . . evil friendship that has arisen ? Monks, if a monk live not constantly overcoming gain that has arisen, the cankers, that are destructive and consuming,[2] may arise , but if he lives constantly overcoming gain that has arisen, then it follows that the cankers, that are destructive and consuming, will not be in him . . . if he lives constantly overcoming evil friendship that has arisen, then it follows that the cankers, destructive and consuming, will not be in him.

"It is for this good purpose, monks, that a monk should live constantly overcoming gain that has arisen . . . evil friendship that has arisen. Wherefore, monks, saying, 'We will live constantly overcoming gain that has arisen . . . evil friendship that has arisen '—thus it is that you, monks, should train.[3]

"Monks, [202] Devadatta,[4] overcome and his mind controlled by three wrong conditions, is doomed to the Downfall, to Niraya Hell, staying there for an aeon, incurable. What three ? Evil desire, evil friendship, the coming to a halt midway in his career because his special attainments are of trifling value.[5] Monks, a monk who is overcome . . . by these three wrong conditions is . . . incurable.

|| 7 ||

"Never[6] let anyone of evil desires arise in the world ;
And know it by this : as the bourn of those of evil desires.

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[1] Also see *D*. i. 8 where an ordinary man would say that Gotama abstains from avariciously adding gain to gain, or benefit to benefit.

[2] As at *A*. ii. 197 ; *M*. i. 9.

[3] Version at *A*. iv. 160–1 stops here.

[4] Rest of this paragraph and the whole of the next (the verses) given also at *It*. p. 85 ff.

[5] *Cf*. *A*. v. 157, 164, *D*. ii. 78.

[6] These verses occur also at *It*. p. 85–6. See Woodward's translation and notes at *Min. Anth*. II. p. 177–8.

Known as 'sage,'[1] held as 'one who made the self become,'
Devadatta stood shining as with fame—I heard tell.
He, falling into recklessness,[2] assailing the Truth-finder,[3]
Attained Avīci Hell,[4] four-doored, frightful.
For he who would injure one without hatred, not doing an evil deed——
That evil touches only him of mind of hate, contemptuous.[5]
Who should think to pollute the sea with pot of poison——
He would not pollute it with that, for sublime[6] is the great ocean.
So he who with abuse[7] afflicts the Truth-finder
Who has rightly gone, his mind tranquil—on him the abuse has no effect.
A wise man should make a friend of such a one and follow him,
A monk following the way of him[8] should achieve destruction of ill." || 8 || **4** ||

Then the venerable Upāli approached the Lord, having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord: "Lord, as to the words: Dissension in an Order,[9] dissension in an Order—to what extent, Lord, is there dissension in an Order but not schism in an Order? And then to what extent is there dissension in an Order as well as schism in an Order?"

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[1] *Cf. S.* i. 65.

[2] *so pamādaṃ anuciṇṇo. ItA.* ii. 100–1 says "Devadatta, saying 'I am the awakened one,' and so on, not knowing his own measure (*attano pamāṇaṃ ajānitvā*)" falling into recklessness (or perhaps 'error,' *pamādaṃ āpajjanto*) as to himself as an awakened one, said, 'Now I will become an awakened one, I will lead the Order of monks."

[3] *āsajja taṃ* (or *naṃ*) *tathāgataṃ*. Text reads *āsajjanaṃ*, but *Sinh.* and Siam. edns. have *āsajja taṃ*. *ItA.* ii. 101 explains as *āsādetvā viheṭhetvā*, having assailed (insulted, offended), having annoyed.

[4] Described at *A.* i. 141.

[5] This resembles *Dhp.* 125.

[6] Reading *bhesmā* with Sinh. and Siam. edns., *VA.* 1277 and *ItA.* ii. 101, instead of text's *bhasmā* and *It. tasmā*. *Bhesmā* means awful, terrible, and hence may be taken as sublime.

[7] *vādena. ItA.* ii. 101 explains by *dosena*, anger, hatred.

[8] *yassa maggânugo bhikkhu.*

[9] *saṅgharāji. Cf. Vin.* iv. 37, 128, 153, 217, *VhbA.* 428, and Dutt, *Early Bud. Monachism*, p. 193 ff. Other expressions for differences in the Order occur at e.g. *Vin.* i. 339. There is also *cakkabheda*, "breaking of the concord," as at *Vin.* iii. 171, and above CV. VII. 8. 14.

"If, Upāli, there is one on one side[1] and two on another[2] and if a fourth[3] speaks out[4] and offers a voting ticket, saying: 'This is the rule, this is discipline, this is the Teacher's instruction, take this (voting ticket), approve of this'—this, Upāli, is dissension in an Order but not schism in an Order.

"If, Upāli, there are two on one side and two on another and if a fifth speaks out . . . two on one side and three on another and if a sixth speaks out . . . three on one side and three on another and if a seventh speaks out . . . three on one side and four on another and if an eighth speaks out and offers a voting ticket, saying: 'This is the rule, this is discipline, this is the Teacher's instruction, take this (voting ticket), approve of this'—this, Upāli, is dissension in an Order but not schism in an Order. **[203]**

"If, Upāli, there are four on one side and four on another and a ninth speaks out . . . this, Upāli, is dissension in an Order as well as schism in an Order. Dissension in an Order, Upāli, as well as schism in an Order is (due to there being) nine or more than nine.[5] Upāli, a nun does not split an Order even if she goes forward with a schism[6] . . . a probationer . . . a novice . . . a woman novice . . . a layfollower . . . a woman layfollower does not split an Order even if she goes forward with a schism. Only a regular monk, Upāli, belonging to the same communion, staying within the same boundary, splits an Order." || 1 ||

"Lord, as to the words:[7] Schism in an Order, schism in an Order—to what extent, Lord, can an Order become split?"

"As to this, Upāli, monks explain non-*dhamma* as *dhamma*, they explain *dhamma* as non-*dhamma*, they explain non-discipline as discipline, they explain discipline as non-discipline. they explain what was not spoken, not uttered by the Truth-finder as spoken, uttered by the Truth-finder, they explain

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[1] *VA*. 1277, "if there is one on the side (or in the faction or party) of *dhamma*-speakers."

[2] *VA*. 1277, "on the side of non-*dhamma* speakers."

[3] *VA*. 1277, "if there is a fourth, a non-*dhamma* speaker, who thinks 'I will split the Order'."

[4] *anussāveti*, not here I think in the technical sense of making a proclamation. *VA*. 1277 says, "fawning, he announces, *sāveti*."

[5] Thus for a schism to occur at least nine monks must break off from the main body of the Order.

[6] *Cf*. *Vin*. i. 151.

[7] *Cf*. *A*. v. 73, 75.

what was spoken, uttered by the Truth-finder as not spoken, not uttered by the Truth-finder, they explain what was not practised by the Truth-finder as practised by the Truth-finder, they explain what was practised by the Truth-finder as not practised by the Truth-finder, they explain what was not laid down by the Truth-finder as laid down by the Truth-finder, they explain what was laid down by the Truth-finder as not laid down by the Truth-finder, they explain what is no offence as an offence, they explain an offence as no offence, they explain a slight offence as a serious offence, they explain a serious offence as a slight offence, they explain an offence that can be done away with as an offence that cannot be done away with, they explain an offence that cannot be done away with as an offence that can be done away with, they explain a bad offence as not a bad offence, they explain not a bad offence as a bad offence.[1] These, in regard to these eighteen points draw away and separate (a company),[2] they carry out a separate[3] Observance, they carry out a separate Invitation, they carry out a separate (formal) act of the Order. To this extent, Upāli, does an Order become split." || 2 ||

'Lord, as to the words:[4] Harmony in an Order, harmony in an Order—to what extent, Lord, does an Order come to be harmonious?"

"As to this, Upāli, monks explain non-*dhamma* as non-*dhamma*, they explain *dhamma* as *dhamma* . . . they explain not a bad offence as not a bad offence. These, in regard to these eighteen points, do not draw away, do not separate (a company), they do not carry out a separate Observance, they do not carry out a separate Invitation, they do not carry out a separate (formal) act of the Order. To this extent, Upāli, an Order comes to be harmonious." || 3 ||

" But, Lord,[5] having split[6] an Order that was harmonious, what does he set up?"

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[1] As at MV. X. **5**. 4, 5; CV. IV. **14**. 2. *Cf. A.* i, 19–20.

[2] Oldenberg's text reads *apakāsanti avapakāsanti*, which *VA.* 1280 interprets: they draw over a company, extract it (*vijaṭenti*) and set it up (*ussādenti*) on one side. They make it widely known that they are separated. *A.* v. 74, 75 reads *avakassanti vavakassanti* (with *v.l.*). *Cf. A.* iii. 145.

[3] *āveṇi*. *VA.* 1280 gives *visuṃ*.

[4] *Cf. A.* v. 74, 76.

[5] *Cf. A.* v. 75.

[6] *bhinditvā*. *A.* v. 75 reads *bhetvā* with *v. ll. chetvā*, *bhinditvā*.

"Now, Upāli, having split an Order that was harmonious, he sets up demerit that endures for an æon and he is boiled in hell for an æon.[1] [**204**]

A schismatic in the Order, doomed to the Downfall, to Niraya Hell for an æon,
To disharmony prone, standing on non-*dhamma*, falls away from peace from bondage.
Having split an harmonious Order, he boils for an æon in hell."[2]

"But, Lord,[2] having united an Order that was split, what does he set up?"

"Now, Upāli, having united an Order that was split, he sets up sublime merit and he rejoices in heaven for an æon.

Blessed is harmony for an Order, and the friend of those who are harmonious,
To harmony prone, standing on *dhamma*, falls not away from peace from bondage.
Making an Order harmonious, he rejoices for an æon in heaven."[2] || 4 ||

"Now, could it not be, Lord, that a schismatic in the Order is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable?"

"It could be, Upāli, that a schismatic in the Order is doomed to the Downfall . . . incurable."

"But could it be, Lord, that a schismatic in the Order is not doomed to the Downfall, not to Niraya Hell, not remaining there for an æon, not incurable?"

"It could be, Upāli, that a schismatic in the Order is not doomed to the Downfall . . . not incurable."

"But which (kind of) schismatic in an Order, Lord is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable?"

"This is a case, Upāli, where a monk explains non-*dhamma* as *dhamma*; if he has the view that in this (explanation) there is non-*dhamma*, if he has the view that in schism there is non-*dhamma*, misrepresenting opinion, misrepresenting approval, misrepresenting pleasure, misrepresenting intention,[3] and

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[1] *Cf.* CV. VII. 8. 16 for many of these expressions.
[2] *Cf. A*. v. 76.
[3] On these four psychological modalities, see *B.D.* i. 163. n.

if he speaks out and offers a voting ticket, saying: 'This is rule, this is discipline, this is the Teacher's instruction; take this (voting ticket), approve of this'—this schismatic in the Order, Upāli, is doomed to the Downfall, to Niraya Hell, remaining there for an æon, incurable.

"And again, Upāli, if a monk explains non-*dhamma* as *dhamma*, if he has the view that in this (explanation) there is non-*dhamma*, if he has the view that in schism there is *dhamma*, misrepresenting opinion . . . incurable.

"And again, Upāli, if he explains non-*dhamma* as *dhamma*, if he has the view that in this (explanation) there is non-*dhamma*, if he is doubtful as to a schism . . . if he has the view that in this (explanation) there is *dhamma*, if he has the view that in schism there is non-*dhamma* . . . if he has the view that in this (explanation) there is *dhamma*, if he is doubtful as to a schism . . . if he is doubtful as to this (explanation), if he has the view that in schism there is non-*dhamma* . . . if he is doubtful as to this (explanation), if he has the view that in schism there is *dhamma* . . . if he is doubtful as to this (explanation), if he is doubtful as to a schism, misrepresenting opinion . . . incurable." || 5 ||

" But which (kind of) schismatic in the Order, Lord, is not doomed to the Downfall, nor to Niraya Hell, [**205**] not remaining there for an æon, not incurable ? "

" This is a case, Upāli, where a monk explains non-*dhamma* as *dhamma*; if he has the view that in this (explanation) there is *dhamma*, if he has the view that in schism there is *dhamma*, yet not misrepresenting opinion, not misrepresenting approval, not misrepresenting pleasure, not misrepresenting intention, he speaks out and offers a voting ticket, saying, 'This is rule, this is discipline, this is the Teacher's instruction; take this (voting ticket), approve of this'—even this schismatic in the Order, Upāli, is not doomed to the Downfall, not doomed to Niraya Hell, not remaining there for an æon, not incurable.

"And again, Upāli, a monk explains *dhamma* as not-*dhamma* . . . explains a not bad offence as a bad offence, but (although) he has the view that in this (explanation) there is *dhamma* the view that in schism there is *dhamma*, yet not misrepresenting opinion . . . not incurable." || 6 || **5** ||

Told is the Third Portion for Repeating.

Told is the Seventh Section : that on Schism in an Order.

This is its key :

In Anupiyā, distinguished, the delicately nurtured one did not want to,
ploughing, sowing, leading in, led away, digging up and reaping,
Harvesting, making into stooks, threshing and winnowing, sifting, bringing in,
the next and they do not stop, fathers and grandfathers.
Bhaddiya, Anuruddha and Ānanda, Bhagu, Kimbila,
and the Sakyan pride, at Kosambī, he declined, and about Kakudha.
He informed against, and a father's, by a man, Nāḷāgiri,
a triad, five, a serious matter, he splits, and about a grave offence,
three, eight, three again, dissension, schism, " Could it not be ? " [206]

THE LESSER DIVISION (CULLAVAGGA) VIII

At one time the Awakened One, the Lord, was staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time incoming monks entered the monastery with their sandals on,[1] and they entered the monastery with sunshades up,[2] and they entered the monastery with their heads muffled up,[3] and they entered the monastery having put their robes on their heads, and they washed their feet in the drinking water, and they did not greet the resident monks who were senior nor ask about lodgings. And a certain incoming monk, having unfastened the bolt[4] of an unoccupied dwelling-place, having opened the door,[5] entered hastily. A snake fell on to his shoulder from a lintel above; terrified, he uttered a cry of distress. Monks, having run up, spoke thus to that monk: "Why did you, your reverence, utter a cry of distress?" Then this monk told this matter to the monks. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these incoming monks enter a monastery with their sandals on . . . nor ask about lodgings?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks, that incoming monks entered a monastery with their sandals on . . . and did not ask about lodgings?"

"It is true, Lord." The Awakened One, the Lord, rebuked them, saying:

"How, monks, can incoming monks enter a monastery with their sandals on . . . nor ask about lodgings? It is not, monks, for pleasing those who are not (yet) pleased. . . . Having rebuked them, having given reasoned talk, he addressed the monks, saying:

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[1] A sign of disrespect, see MV. V. **12** and Sekhiyas 61, 62.
[2] See CV. V. **23**. 2.
[3] See Sekhiyas 23, 67 at the latter of which "head muffled up" is defined.
[4] *ghaṭikā*, as at CV. V. **14**. 3, VI. **2**. 1. See also *Vin*. iii. 119.
[5] See *B.D.* i. 199, n. 3.

"Well then, monks, I will lay down an observance[1] for incoming monks which should be observed by incoming monks. || 1 ||

"Monks, an incoming monk, thinking, 'I will now enter a monastery,' [207] having taken off his sandals, having put them down,[2] having beaten them, having taken them up (again), having lowered his sunshade, having uncovered his head, having put his robe over his shoulder, should enter the monastery carefully and unhurriedly.[3] While he is entering the monastery, he should notice where the resident monks have withdrawn to.[4] Wherever resident monks have withdrawn to—whether to an assembly hall or to a hut or to the root of a tree—having gone there, he should put down his bowl at one side, he should put down his robe at one side, and having taken a suitable seat he should sit down. He should ask about the drinking water, he should ask about the washing water—which the drinking water is, which the washing water. If he wants drinking water, having taken drinking water he should drink; if he wants washing water, having taken washing water he should wash his feet. When he is washing his feet he should sprinkle water (over them) with one hand and wash his feet with the other; but he should not sprinkle water and wash his feet with one and the same hand. Having asked for a piece of cloth to wipe his sandals, he should wipe the sandals. While he is wiping his sandals he should first wipe them with a dry piece of cloth, afterwards with a damp one; having washed the pieces of cloth for wiping the sandals he should spread[5] them on one side. If a resident monk is senior he should greet him; if he is newly ordained he should make him greet (him). He should ask about lodgings, saying: 'Which lodging pertains to[6] me?' He should ask whether it is occupied or unoccupied. He should ask about resorts for alms,[7] he should ask about non-resorts for

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[1] *vatta*, custom, duty, habit.
[2] *nīcaṃ katvā* occurs also at MV. I. 25. 11, 15; CV. VIII. 4. 4; 6. 2.
[3] *ataramānena* as at *Vin*. i. 248.
[4] VA. 1281, "have assembled."
[5] *vissajjetabbaṃ*. *VA*. 1281, *attharitabbaṃ*.
[6] *pāpuṇāti*. *Cf*. CV. VI. 11. 3; 21. 2 for rules for apportioning lodgings.
[7] *gocara*. *VA*. 1281 says "he should ask about walking for alms thus: Is the village which gives alms, *gocaragāma*, near or far? May one walk for alms early, or during the day?"

alms,[1] he should ask about the families which are agreed upon as learners,[2] he should ask about the privies, he should ask about the drinking water,[3] he should ask about the water for washing,[3] he should ask about a staff, he should ask about (the form of) the Order's agreement, saying: 'What time should it be entered upon, what time should it be departed from?'[4] || 2 ||

"If the dwelling-place is unoccupied, having knocked at the door, having waited a moment, having unfastened the bolt, having opened the door, he should watch out while standing outside.[5] If the dwelling-place is soiled or if couch is piled on couch or if chair is piled on chair and lodgings heaped on top of them, he should clear (the dwelling-place) if he is able to do so. While clearing[6] the dwelling place, having first taken out the ground covering he should lay it to one side. Having taken out the supports for the beds . . . having taken out the mattress and the squatting-mat . . . the piece of cloth to sit upon and the sheet, he should lay them to one side. Having lowered the couch, having taken it out carefully without rubbing it, without knocking it against the door or the posts [208] he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having taken out the spittoon, he should lay it to one side. Having taken out the reclining board, he should lay it to one side. If there are cobwebs in the dwelling-place, he should first remove them from the (floor-) covering. He should wipe the corners of the window-holes. If a wall that was coloured red becomes stained, he should wipe it having moistened a rag, having wrung it out. If ground that was blacked becomes stained, he should wipe it having moistened a rag, having wrung it out. If the ground has not been treated, he should sweep it having sprinkled it all over with

[1] *agocara*. *VA*. 1281 says this is a village of people of wrong views or a village with a limited supply of alms. And he should ask if it is where alms are given to one or two (monks only).

[2] See Pāṭidesaniya III.

[3] These questions do not this time refer to finding out which is which but, according to *VA*. 1281, what pond's drinking water it is that they drink, and what washing water it is that they use for bathing and so on.

[4] *Cf. Vin*. iii. 160 = ii. 76.

[5] For, according to *VA*. 1281, he may have seen the path of a snake or a non-human creature.

[6] Rest of this section also at MV. I. 25. 15, CV. VIII. 7. 2.

water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. || 3 ||

"Having dried the ground-covering in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was before.[1] Having dried the supports for the couch in the sun, having wiped them, having brought them back, he should place them as they were before.[1] Having dried the couch in the sun . . . the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, it should be laid down as it was before.[1] Having dried the mattress and the squatting mat in the sun, having cleaned them, having shaken them, having brought them back, they should be laid down as they were before.[1] Having dried the piece of cloth to sit upon and the sheet in the sun, having cleaned them, having shaken them, having brought them back, they should be laid down as they were before.[1] Having dried the spittoon in the sun, having wiped it, having brought it back, it should be placed where it was before.[1] Having dried the reclining-board in the sun, having wiped it, having brought it back, it should be placed where it was before.[1] || 4 ||

"He should[2] lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside the robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or along the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside.

"If dusty winds blow from the east, he should close the eastern windows. If dusty winds blow from the west, he should close the western windows. If dusty winds blow from the north, he should close the northern windows. If dusty winds blow from the south, he should close the southern windows. If the weather is cool, he should open the windows

[1] *yathābhāgaṃ.*
[2] See also MV. I. 25. 11; CV. VIII. 7. 3.

by day, he should close them by night. If the weather is warm, he should close the windows by day, he should open them by night.

"If a cell [209] is soiled, the cell should be swept. If a porch is soiled, the porch should be swept. If an attendance-hall . . . if a fire-hall . . . if a privy is soiled, the privy should be swept. If there is no drinking water, drinking water should be provided. If there is no water for washing, water for washing should be provided. If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. This, monks, is the observance for incoming monks that is to be observed by incoming monks." || 5 || **1** ||

Now at that time resident monks, having seen incoming monks, neither appointed a seat nor brought forward water for the feet, a footstool, a footstand, nor, having gone to meet them, did they receive their bowls and robes, they did not offer drinking water, they did not greet the senior incoming monks, nor appoint lodgings. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these resident monks, having seen incoming monks, neither appoint a seat . . . nor appoint lodgings?" Then these monks told this matter to the Lord. He said:

"Is it true, as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well now, monks, I will lay down an observance for resident monks that should be observed by resident monks. || 1 ||

"Monks, when a resident monk has seen an incoming monk who is senior, he should appoint a seat, he should bring forward water for the feet, a footstool, a footstand, having gone to meet him he should receive his bowl and robe, he should offer him drinking water, and if he is able he should wipe his sandals. When he is wiping his sandals, he should first wipe them with a dry piece of cloth, afterwards with a damp one; having washed the pieces of cloth for wiping the sandals he should spread them on one side. An incoming monk should be greeted and a lodging appointed with the words, 'This lodging pertains

to you.' He should explain whether it is occupied or unoccupied, the alms resorts should be explained, the non-alms resorts . . . the families agreed upon as learners . . . the privies . . . the drinking water . . . the washing water . . . the staff . . . the form of the Order's agreement should be explained with the words, 'This is the time to enter upon it, this is the time to depart from it.'|| 2 || [**210**]

"If it is a newly ordained monk (who is incoming) then (the resident one) sitting down should explain: 'Put aside your bowl in this place, put aside your robe in this place, sit on this seat.' The drinking water should be explained (to him), the water for washing should be explained, the pieces of cloth for wiping the sandals should be explained. And incoming monks should be made to greet (him). The lodgings should be explained to him with the words, 'This lodging pertains to you.' He should explain whether it is occupied or unoccupied, alms resorts should be explained . . . (the form of) the Order's agreement should be explained with the words, 'This is the time to enter upon it, this is the time to depart from it.' This, monks, is the observance for resident monks that should be observed by resident monks." || 3 || **2** ||

Now at that time monks who were going away set out without having packed away their wooden goods and clay goods, having opened the doors and windows, and without having asked (for permission) as to their lodgings.[1] The wooden goods and the clay goods were lost and the lodgings came to be unguarded.[2] Those who were modest monks . . . spread it about, saying: "How can these monks who are going away set out . . . lodgings came to be unguarded?" Then these monks told this matter to the Lord. He said:

"Well then, monks, I will lay down an observance for monks who are going away and which should be observed by monks who are going away. || 1 ||

"Monks, when a monk is going away, having packed away his wooden goods, his clay goods, having closed the doors and windows, he may set out having asked (for permission) as to his lodgings. If there is no monk, he should ask a novice

[1] *Cf.* Pāc. 14, 15, and see *B.D.* ii. 238, n. 4.
[2] *agutta*, as were dwelling-places at CV. VI. 2. 1.

(for permission).[1] If there is no novice, he should ask a monastery attendant (for permission). If there is no monk or novice or monastery attendant, having laid a couch down on four stones,[2] having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top[3] (of them), he may set out having packed away the wooden goods the clay goods, having closed the doors and windows. || 2 ||

"If the dwelling-place is leaking he should roof it if he is able to do so, or he should make an effort, thinking, 'How then can this dwelling-place be roofed?' If he thus succeeds in this, that is good, but if he does not succeed, having laid down a couch on four stones in a place where it is not leaking, having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top (of them), he may set out, having packed away his wooden goods, his clay goods, having closed the doors and windows. If the whole dwelling-place is leaking, if he is able he should convey the lodgings to a village, or he should make an effort, thinking, [**211**] 'How then can this lodging be conveyed to a village?' If he thus succeeds in this, that is good. If he does not succeed, having laid a couch down on four stones in the open air, having piled couch on couch, having piled chair on chair, having made the lodgings into a heap on top (of them), having packed away his wooden goods, his clay goods, having covered them with grass or leaves, he may set out, thinking, 'So can the different things surely remain.'[4] This, monks, is the observance for monks who are going away and which should be observed by monks who are going away." || 3 || **3** ||

Now at that time monks did not give thanks in a refectory. People looked down upon, criticised, spread it about, saying: "How can these recluses, sons of the Sakyans, not give thanks in a refectory?" Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord.

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[1] *Cf.* Pāc. 14. 2. 1; 15. 2. 1.

[2] As a protection from white ants.

[3] *uparipuñjaṃ karitvā*; above, in corresponding passage (VIII. 1. 3) *uparipuñjakita*.

[4] *app' eva nāma aṅgāni pi seseyyuṃ*. *VA*. 1282 reads *seyyuṃ*, with *v.l.* *seseyyuṃ*, and says that the advantage of leaving things in the open air is that the parts of beds and chairs are not destroyed by grass and lumps of clay falling on them from above as happens in a leaking house.

Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to give thanks in a refectory." Then it occurred to the monks: "Now, by whom should thanks be given in a refectory?" They told this matter to the Lord. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to give thanks in a refectory through a monk who is an elder."

Now at that time a certain guild had food for an Order;[1] the venerable Sāriputta was the elder in the Order. Monks, thinking, "The Lord has allowed thanks to be given in a refectory through a monk who is an elder," departed, leaving the venerable Sāriputta alone. Then the venerable Sāriputta, having returned thanks to these people, later went away alone. The Lord saw the venerable Sāriputta coming in the distance; seeing him, he spoke thus to the venerable Sāriputta: "I hope, Sāriputta, that the meal was successful?"[2]

"The meal, Lord, was successful, even though the monks departed leaving me alone." Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

"I allow, monks, four or five monks who are elders or next (in age) to the elders[3] to wait in a refectory."

Now at that time a certain elder waited in a refectory although he wanted to relieve himself, and through restraining himself he fell down fainting. They told this matter to the Lord. He said: "I allow you, monks, if there is a reason, to go away, having asked (permission from) the monk immediately next[4] (to you)." || 1 ||

Now at that time the group of six monks, wrongly dressed, wrongly clothed, [212] improperly attired,[5] went into a refectory and turning aside went in close in front of monks who were elders, and sat down encroaching on[6] (the space intended for) the elders and kept newly ordained monks from a seat and

[1] *Cf.* CV. V. 5. 2.

[2] *iddha*, as in Nuns' Pāc. 56, there rendered "effective."

[3] *therānuthera*. At *VA*. 1283, *DhA*. ii. 211 *anuthera* appears to be in opposition to *mahāthera* and *saṁghathera*, and at *DhA*. iii. 412 to *mahāthera*.

[4] *ānantarika bhikkhu*, as at MV. IX. 4. 8; CV. VI. 10. 1; VII. 3. 9 and *Vin*. iv. 234.

[5] As at *Vin*. i. 44.

[6] *anupakhajja*, as at Pāc. 16, 43. See *B.D.* ii. 247, n. 3. This expression and the next also occur at MV. I. 25. 13.

sat down amid the houses having spread out their outer cloaks. Those who were modest monks . . . spread it about, saying: " How can the group of six monks, wrongly dressed, wrongly clothed, improperly attired, go into a refectory . . . sit down encroaching on . . . and sit down amid the houses having spread out their outer cloaks ? " Then these monks told this matter to the Lord. He said:

" Is it true, as is said, monks, that the group of six monks, wrongly dressed . . . having spread out their outer cloaks ? "

" It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

" Well then, monks, I will lay down a refectory observance for monks and which should be observed by monks in a refectory. || 2 ||

" If the time is announced in a monastery, (a monk), having dressed with the inner robe all round him for covering the three circles,[1] having tied on his waistband, having made one bundle,[2] having clothed himself in his upper robes, having fastened the block,[3] having washed, having taken a bowl, he may enter a village carefully and unhurriedly. He should not, turning aside, go in close in front of monks who are elders, he should go (sit down) amid the houses properly clad,[4] well controlled should he go (sit down) amid the houses, with eyes cast down should he go (sit down) amid the houses, not lifting up the robes . . . not with loud laughter . . . with little noise . . . not swaying the body . . . not swaying the arms . . . not swaying the head . . . not with the arms akimbo . . . not muffled up should he go (sit down) amid the houses, he should not go amid the houses crouching down on his heels, he should not go amid the houses lolling, he should not sit down amid the houses encroaching (on the space intended) for monks who are elders, newly ordained monks should not be kept from a seat, he should not sit down amid the houses having spread out his outer cloak. || 3 ||

" When water is being given out, having grasped the bowl

[1] Sekhiya 1. Many of Sekhiyas 1–26 recur here. For notes, see *B.D* iii. 120 ff.

[2] *sagunaṃ katvā*. *Cf.* MV. I. 25. 9.

[3] *gaṇṭhikā*, as at CV. V. 29. 3.

[4] The items from here to " lolling " are the same as those occurring at Sekhiyas 1–26.

with both hands,[1] the water should be received; having put it down carefully[2] the bowl should be washed without rubbing it. If there is a receiver of (used) water, having put the bowl down, the water should be sprinkled into a waste-tub[3] thinking, 'Be careful not to splash the receiver of (used) water with the water, not to splash the neighbouring monks with the water, not to splash the outer cloak with water.' If [**213**] there is no receiver of (used) water, having put down the bowl, the water should be sprinkled on to the ground, thinking, 'Be careful not to splash the neighbouring monks with water nor to splash the outer cloak with water.' If cooked rice is being given, having grasped the bowl with both hands, the cooked rice should be received. Room should be left for the curry. If there is ghee or oil or tit-bits an elder should say: 'Obtain the same for all.' Almsfood should be received attentively[4] . . . thinking of the bowl . . . with equal curry, almsfood should be received at an equal level. The elder should not eat until the cooked rice has been served to all. || 4 ||

"Almsfood should be eaten attentively[5] . . . thinking of the bowl . . . on continuous almsround . . . with equal curry . . . not having chosen from the top; neither the curry nor the condiment should be covered up with cooked rice, (the monk) desiring something more; neither the curry nor the cooked rice should be eaten by one who is not ill having asked for it for himself; others' bowls should not be looked at captious-mindedly; too large a mouthful should not be made up; pieces (of food) should be made up into a round; the door of the face should not be opened if the mouthful is not brought close; while eating, the whole hand should not be put into the mouth; one should not talk with a mouthful in the mouth; one should not eat tossing up balls (of food); one should not eat breaking up the mouthfuls . . . stuffing the cheeks . . . shaking the hands about . . . scattering

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[1] According to *VA*. 1284, the water is being given for washing the bowl, as is clear from the context. More water is apparently given after the meal for again washing the bowl, see || 6 || below.

[2] *VA*. 1284 says without making the sound of water.

[3] *paṭiggaha*, as at CV. V. **10**. 3.

[4] *Cf*. Sekhiyas 27–30.

[5] The items in this paragraph occur at Sekhiyas 31–55. For notes see *B.D*. iii. 128 ff.

lumps of boiled rice . . . putting out the tongue . . . smacking the lips . . . making a hissing sound . . . licking the fingers . . . licking the bowl . . . licking the lips, one should not accept a drinking cup with a hand (soiled) with food. || 5 ||

"An elder should not accept water[1] until everyone has eaten. When the water is being given, having grasped the bowl in both hands . . .[2] '. . . nor to splash the outer cloak with water.' One should not throw out amidst the houses rinsings of the bowl with lumps of boiled rice.[3] When they are returning,[4] newly ordained monks should return first, afterwards [**214**] the elders. One should go properly clad amid the houses, well controlled should one go amid the houses . . .[5] . . . one should not go amid the houses crouching down on the heels. This, monks, is the refectory observance for monks and which monks should observe in a refectory." || 6 || **4** ||

The First Portion for Repeating.

Now at that time monks who walked for almsfood walked for almsfood wrongly dressed, wrongly clothed, improperly attired, and they entered a dwelling without deliberation and they left without deliberation, and they entered very hastily and they left very hastily, and they stood too far away and they stood too close, and they stood too long and they turned away too soon. And a certain monk who was walking for almsfood entered a dwelling without deliberation; taking (a doorway) for the house-door, he entered an inner chamber. In that inner chamber a woman was lying naked on her back. That monk saw that woman lying naked on her back; seeing her, he thought: "This is not the house-door, this is an inner chamber," and he went away from that inner chamber. That woman's husband saw that woman lying naked on her back: seeing her, he thought: "My wife has been seduced by that monk," and having seized that monk, he thrashed him. Then that woman, waking up at the noise, spoke thus

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[1] *VA*. 1284 says water for washing the hands is meant here.
[2] As in || 4 || above.
[3] Sekhiya 56.
[4] *I.e.* leaving the refectory, rising from it, so *VA*. 1284.
[5] As in VIII. **4**. 3.

to that man: "Why are you, master, thrashing this monk?"

"You were seduced by this monk."

"I was not, master, seduced by this monk. This monk is innocent,"[1] and she made him let go of that monk. Then that monk, having gone back to the monastery, told this matter to the monks. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can these monks who walk for almsfood walk for almsfood wrongly dressed . . . enter . . . depart . . . stand . . . and turn away too soon?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks . . . ?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, I will lay down an observance for monks when they are walking for almsfood and which should be observed by monks when they are walking for almsfood. || 1 ||

"Monks, if a monk when he is walking for almsfood thinks: 'I will enter this village,' having dressed himself[2] with his inner robe all round him so as to cover the three circles, having fastened his waistband, having made one bundle, having clothed himself in his upper robes, having fastened the block, having washed, having taken a bowl, he may enter the village carefully and unhurriedly. He should go amid the houses properly clad **[215]** . . .[2] he should not go amid the houses crouching down on his heels. When he is going amid the houses he should consider: 'I will enter in this (fashion), I will leave in this.' He should not enter too hastily, he should not leave too hastily, he should not stand too far away, he should not stand too close, he should not stand too long, he should not turn away too soon. While he is standing, he should consider: 'Are they willing to give alms or are they not willing?' If she puts aside her work[3] or rises from her seat or wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: 'It is as though she is willing to give.' When alms are being given,

[1] *Cf.* the incident related in Pāc. 67.

[2] As at CV. VIII. 4. 3.

[3] *VA.* 1285 says "whether she is standing or sitting at her work—cotton or winnowing or grinding—she puts aside whatever it may be that she has chosen." *VA.* 1285 reads *nikkhipanti*, they put aside, with *v.l. nikkhipati*. The work mentioned seems to suggest women's work; but below, the donor of the almsfood may be a woman or a man.

having raised the outer cloak with the left hand, having uncovered the bowl with the right hand, having grasped the bowl with both hands, the alms should be received, but one should not look at the face of the donor of the alms.[1] He should consider: 'Are they willing to give curry or are they not willing?' If she wipes a spoon or wipes a dish or sets it out, he should stand still, thinking: 'It is as though she is willing to give.' When the alms have been given, having covered the bowl with the outer cloak, one should turn away carefully and unhurriedly. One should go amid the houses properly clad . . . one should not go amid the houses crouching down on one's heels. || 2 ||

"Whoever returns first from the village for almsfood should make ready a seat, he should bring forward water for (washing) the feet, a footstool, a footstand, he should set out a refuse bowl, having washed it, he should set out drinking water and water for washing. Whoever should return last from the village for almsfood,[2] if there should be the remains of a meal and if he should so desire, he may eat them; but if he should not so desire, he may throw them away where there is but little green grass or he may drop them into water where there are no living creatures. He should put up the seat, he should put away the water for (washing) the feet, the footstool, the footstand, he should put away the refuse-bowl, having washed it, he should put away the drinking water and the water for washing, he should sweep the refectory. Whoever should see a vessel for drinking water or a vessel for washing water or a vessel (for water) for rinsing after evacuation, void and empty, should set out (water). If it is impossible for him (to do this) he should set out (water) by signalling with his hand, having invited a companion (to help him) by a movement of his hand; but he should not for such a reason break into speech. This, monks, is the observance for monks when they are walking for almsfood and which should be observed by monks when they are walking for almsfood." || 3 || **5** ||

Now at that time several monks were living in a forest.

[1] *VA*. 1285 says that the donor may be a woman or a man. One is not to look at his face at the time when the alms are being given.

[2] As at *Vin*. i. 157, etc.

They neither set out drinking water, nor did they set out water for washing, [216] nor did they set out a fire,[1] nor did they set out kindling wood,[2] they did not know the positions of the lunar mansions, they did not know the divisions of the quarters. Thieves, having gone there, spoke thus to these monks: "Is there drinking water, honoured sirs?"

"There is not, friends."

"Is there water for washing. . . . Is there a fire. . . . Is there kindling wood, honoured sirs?"

"There is not, friends."

"What is there a conjunction with to-day, honoured sirs?"

"Indeed, we do not know, friends."

"Which quarter is this, honoured sirs?"

"Indeed, we do not know, friends." Then these thieves thought: "These have no drinking water nor water for washing, there is no fire, there is no kindling wood, they do not know the positions of the lunar mansions, they do not know the divisions of the quarters. These are thieves, these are not monks," and having thrashed them, they departed. Then these monks told this matter to the monks. The monks told this matter to the Lord. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying:

"Well then, monks, I will lay down an observance for monks who are forest-dwellers and which should be observed by monks who are forest-dwellers. || 1 ||

"Monks, a monk who is a forest-dweller, getting up early, having placed his bowl in a bag, having hung it on his shoulder, having arranged his robe[3] over his shoulder, having put on his sandals, having packed away the wooden goods, the clay goods, having closed the doors and windows, may leave[4] his lodgings. If he thinks: 'Now I will enter a village,' having taken off his sandals, having put them down, having beaten them, having placed them in a bag, having hung it on his shoulder, having dressed himself all round covering the three circles, having fastened his waistband . . . (*as in* || **5**. 2 ||) . . . he

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[1] *Cf.* Pāc. 56 where it is an offence for a monk to kindle a fire to warm himself.

[2] *araṇisahita*. See n. 5 at *B.D.* iii. 88, and *Vin. Texts* iii. 292, n. 2.

[3] *cīvara*, not specified here as "outer cloak".

[4] *senāsanā otaritabbaṃ*. *VA*. 1285 says *vasanaṭṭhānato nikkhamitabbaṃ*, should depart from the place where he was staying.

should turn away carefully and unhurriedly. He should go amid the houses properly clad . . . he should not go amid the houses crouching down on his heels. || 2 ||

"Having set out from the village, having placed his bowl in the bag, having hung it on his shoulder, having rolled up his robe, having placed it on his head,[1] having put on his sandals, he should go along. Monks, a monk who is a forest-dweller should set out drinking water, he should set out water for washing, he should set out a fire, he should set out kindling wood, he should set out a walking staff,[2] he should learn the positions of the lunar mansions, either the whole or one part, he should become skilled in the quarters. This, monks, is the observance for monks who are forest-dwellers and which should be observed by monks who are forest-dwellers." || 3 || **6** ||

Now at that time several monks were [**217**] making robes in the open air. The group of six monks beat their lodgings to windward (of them) and in the open space;[3] the monks were covered with dust. Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this group of six monks beat their lodgings . . . so that monks are covered with dust?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks beat their lodgings . . . covered with dust?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, I will lay down an observance for monks in respect of lodgings that should be observed by monks in respect of lodgings. || 1 ||

"In whatever dwelling-place he is staying, if that dwelling-place is soiled, he should, if he is able, clean it.[4] When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them to one side. Having taken out

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[1] See MV. VIII. **13**. 1.

[2] *kattaradaṇḍa*. See MV. V. **6**. 2 and *Vin*. ii. 76, 208.

[3] *aṅgaṇa*. *Vin. Texts* iii. 295, n. 1 say that this is "a part of the *ārāma* immediately in front of the hut or *vihāra*, which is kept as an open space, and daily swept. . . . The term is a common one, and its meaning is not doubtful."

[4] *Cf*. this passage with MV. I. **25**. 14, 15, CV. VIII. **1**. 3. See *B.D.* iv. 63, 64 for notes.

the piece of cloth for to sit upon and the sheet . . . the mattress and squatting mat, he should lay them to one side. Having lowered the couch, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts he should lay it to one side. Having taken out the supports for the couch, he should lay them to one side. Having taken out the spittoon, he should lay it to one side. Having taken out the reclining board, he should lay it to one side. Having observed how the ground covering was laid down, having taken it out, he should lay it to one side. If there are cobwebs in the dwelling-place, he should first remove them from the (floor-) covering. He should wipe the corners of the window-holes. If a wall that was coloured red becomes stained, he should wipe it having moistened a rag, having wrung it out. If ground that was blacked becomes stained, he should wipe it having moistened a rag, having wrung it out. If the ground was not treated, he should sweep it; having sprinkled it all over with water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. He should not beat the lodgings near monks . . . near dwelling-places . . . near drinking-water . . . near water for washing, he should not beat the lodgings to windward in the open space, he should beat the lodgings to leeward. || 2 ||

"Having dried the ground-covering to one side in the sun,[1] having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down (before). Having dried the supports for the couch to one side in the sun, [218] having wiped them, having brought them back, he should place them where they were (before). Having dried the couch to one side in the sun, having cleaned it, having beaten it, having lowered it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, he should lay it down as it was laid down (before). Having dried the chair to one side in the sun, having cleaned it, having

[1] *Cf.* MV. I. 25. 16; CV. VIII. 1. 4.

shaken it, having lowered it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, he should lay it down as it was laid down (before). Having dried the mattress and the squatting mat to one side in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down (before). Having dried the piece of cloth to sit upon and the sheet to one side in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down (before). Having dried the spittoon to one side in the sun, having wiped it, having brought it back, he should place it where it was (before). Having dried the reclining board to one side in the sun, having wiped it, having brought it back, he should place it where it was (before). The bowl and robe should be laid aside.[1] When he is laying aside the bowl, having taken the bowl in one hand, having felt with the other hand under the couch or under the chair, the bowl should be laid aside; but the bowl should not be laid aside on the bare ground. When he is laying aside the robe, having taken the robe in one hand, having stroked the other along the bamboo for robes or the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. || 3 ||

"If dusty winds[2] blow from the east, the eastern windows should be closed. If dusty winds blow from the west . . . from the north . . . from the south, the south windows should be closed. If the weather is cool, the windows should be opened during the day, closed at night. If the weather is warm, the windows should be closed during the day, opened at night. If a cell is soiled, the cell should be swept. If a porch is soiled, the porch should be swept. If an attendance-hall . . . a fire-hall . . . a privy is soiled, the privy should be swept. If there is no drinking water, drinking water should be provided. If there is no water for washing, water for washing should be provided. If there is no water in the pitcher of water for rinsing, water should be poured into the pitcher of water for rinsing. If he is staying in a dwelling-place together with a

[1] *Cf.* MV. I. 25. 11.
[2] *Cf.* MV. I. 25. 18, 19, etc.

senior, he should not give a recitation[1] without asking the senior (for permission), he should not give the interrogation,[1] he should not study,[1] he should not speak *dhamma*,[2] he should not light a lamp, he should not extinguish a lamp, he should not open windows, he should not close windows. [**219**] If he is pacing up and down in the same place for pacing up and down in with a senior, he should turn when the senior turns, but he should not touch the senior (even) with a corner of his outer cloak. This, monks, is the observance for monks in respect of lodgings that should be observed by monks in respect of lodgings." || 4 || **7** ||

Now at that time the group of six monks, being hindered in (their use of a) bathroom by monks who were elders, having brought, out of disrespect, a quantity of sticks, having made a fire, having closed the doorway, sat down in the doorway. The monks, overcome by the heat, not being able to get through the doorway, fell down fainting. Those who were modest monks . . . spread it about, saying: "How can this group of six monks, being hindered (in their use of a) bathroom by monks who are elders . . . sit down in the doorway, so that monks . . . fell down fainting?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks, being hindered in (their use of a) bathroom by monks who are elders . . . sat down in the doorway so that monks . . . fell down fainting?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Monks, on being hindered in (your use of) a bathroom by monks who are elders, having out of disrespect brought a quantity of sticks, a fire should not be made. Whoever should make one, there is an offence of wrong-doing. And nor, monks, having closed a doorway, should you sit down in the doorway. Whoever should (so) sit down, there is an offence of wrong-doing. || 1 ||

"On account of this, monks, I will lay down an observance for monks as to a bathroom and which should be observed

[1] *Cf.* MV. I. **26.** 1; **32.** 1; **37.** 6, and *Vin.* iv. 15.
[2] As above; and see definition of *dhamma* at *Vin.* iv. 15 = 22 = 200.

by monks in a bathroom. Whoever goes first to a bathroom, if ashes have accumulated, should throw out the ashes. If the bathroom is soiled, the bathroom should be swept. If the flooring[1] . . . cell . . . the porch . . . the hall in the bathroom is soiled, the hall in the bathroom should be swept. Chunam should be kneaded, clay should be moistened, water should be poured into the water-jar. On entering the bathroom, having smeared the face with clay, having covered oneself front and back, one may enter the bathroom. One should not sit down so as to encroach on (the space intended for) monks who are elders, nor should newly ordained monks be turned away from a seat.[2] If one is able, a treatment should be done in the bathroom for monks who are elders. On leaving the bathroom, having taken the chair for the bathroom and having covered oneself front and back, one may leave the bathroom. If one is able, a treatment should also be done in the water for the monks who are elders. One should not bathe before the monks who are elders, [**220**] nor should one bathe above them. Way should be made by one who has bathed and is getting out (of the water) for those who are getting into it. Whoever leaves the bathroom last, if the bathroom is swampy, he should wash it. Having washed the tub for the clay, having put away the chair for the bathroom, having extinguished the fire, having closed the door, he may depart. This, monks, is the observance for monks as to a bathroom and which should be observed by monks in a bathroom." || 2 || **8** ||

Now at that time a certain monk who had been born a brahman, having relieved himself, did not want to rinse, thinking: "Who would touch this foul evil smell?" A worm remained in his rectum. Then this monk told this matter to the monks. They said: "But did you, your reverence, not rinse after relieving yourself?" "No, your reverences." Those who were modest monks . . . spread it about. . . . Then these monks told this matter to the Lord. He said: "Is it true, as is said, that you, monk, did not rinse after

[1] *paribhaṇḍa*. It is doubtful whether Bu. has understood this term: he explains it by *bahi jaggati*, he lies awake outside, *VA*. 1286.
[2] *Cf.* MV. I. 25. 12, 13.

relieving yourself ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying :

"Monks, if there is water you should not not rinse after relieving yourselves. Whoever should not rinse, there is an offence of wrong-doing." || **9** ||

Now at that time monks relieved themselves in the privy according to seniority. Newly ordained monks, having arrived first, waited and through restraining themselves, they fell down fainting.[1] They told this matter to the Lord. He said : "Is it true, as is said, monks ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying :

"Monks, you should not relieve yourselves in a privy according to seniority. Whoever does (this), there is an offence of wrong-doing. I allow, you monks, to relieve yourselves according to the order of arrival." || 1 ||

Now at that time the group of six monks entered a privy very hastily and they entered forcibly[2] and they relieved themselves while groaning[3] and while chewing toothwood and outside the proper vessels and they spat into a vessel and they scraped themselves with a rough piece of wood and they dropped a piece of wood for scraping into a cesspool ; and they left very hastily and they left forcibly and they rinsed smacking their lips and they left water in the saucer for rinsing (-water). Those who were modest monks [**221**] . . . spread it about, saying : "How can this group of six monks enter a privy very hastily . . . and leave water in the saucer for rinsing (-water) ?" Then these monks told this matter to the Lord. He said : "Is it true, as is said, monks ?" "It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying :

"Well then, monks, I will lay down an observance in respect of privies and which is to be observed by monks in privies. || 2 ||

"Whoever goes to a privy, standing outside should cough,

[1] *Cf.* CV. VIII. **4**. 1.
[2] *ubbhujitvā*, as at *Vin*. iii. 40.
[3] *nitthunantā*. Or is this "spitting" ?

and the one sitting inside should cough too. Having laid aside the robe on a bamboo for robes or on a cord for robes, one should enter the privy carefully and unhurriedly. One should not enter too hastily, one should not enter forcibly, one should stand firmly on the privy shoes. One should not relieve oneself while groaning . . . you should not drop a piece of wood for scraping into a cesspool. You should get rid of it while standing on the privy shoes. You should not depart too quickly, nor forcibly. You should stand firmly on the rinsing shoes. You should not rinse smacking your lips, you should not leave water in the saucer for rinsing (-water). You should get rid of it while standing on the rinsing shoes. If the privy is dirty it should be washed. If the receptacle for (wood for) scraping is full, the pieces of wood for scraping should be thrown away. If the privy is soiled, it should be swept. If the plaster flooring . . . if the cell . . . if the porch is soiled the porch should be swept. If there is no water in the vessel for rinsing-water, water should be tipped into it. This, monks, is the observance for monks in respect of privies and which should be observed by monks in respect of privies." || 3 || **10** ||

Now at that time those who shared cells did not conduct themselves properly towards their preceptors. Those who were modest monks . . . spread it about, saying: "How can these who share cells not conduct themselves properly towards their preceptors?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that those who share cells do not conduct themselves properly towards their preceptors?" "It is true, Lord." The Awakened One, the Lord rebuked them, saying:

"How, monks, can those who share cells [**222**] not conduct themselves properly towards their preceptors? It is not, monks. . . ." And having rebuked them, having given reasoned talk, he addressed the monks, saying:

"Well then, monks, I will lay down an observance for those who share cells towards their preceptors and which should be observed by those who share cells towards their preceptors: || 1 ||

"The one who shares a cell,[1] monks, should conduct himself

[1] From here to the end of || 11 || see MV. I. 25. 8–24. and for notes see *B.D.* iv. 59 ff.

properly towards the preceptor. This is the proper conduct in this respect: having got up early, having taken off his sandals, having arranged his upper robe over one shoulder, he should give toothwood, he should give water for rinsing the mouth, he should make ready a seat. If there is conjey, having washed a bowl, the conjey should be placed near (the preceptor). When he has drunk the conjey, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, it should be put away. When the preceptor has got up, the seat should be removed. If that place is soiled, that place should be swept. || 2 ||

"If the preceptor wishes to enter a village, his inner clothing should be given (to him), the inner clothing (that he is wearing) should be received (from him) in return, the waistband should be given (to him); having folded them (into two or four folds), the outer robes are to be given (to him); having washed it, a bowl with water is to be given (to him). If the preceptor desires an attendant, (the latter) having put on his inner robe all round so as to cover the three circles, having bound on the waistband, having folded them, and having dressed in the outer robes, having fastened the ties, having washed, having taken a bowl, should be the preceptor's attendant. He should not walk too far away (from him), he should not walk too close. He should receive the bowl and its contents. || 3 ||

"He should not interrupt the preceptor when he is speaking. (But) if the preceptor is bordering on an offence, then, speaking himself, he should warn him. When he is returning, he should make ready a seat, having come back first; he should set out water for washing the feet, a foot-stool, a foot-stand; having gone to meet him, he should receive his bowl and robe, he should give back the inner clothing (given) in return, he should receive his inner clothing. If a robe is damp with perspiration, he should dry it for a short time in the sun's warmth, but a robe should not be laid aside in the warmth. He should fold up the robe. When folding up the robe, having made the corners turn back four finger-breadths, he should fold up the robe, thinking 'Mind there is no crease in the middle.' The waistband should be placed in a fold (of the robe). If there is almsfood and the preceptor wishes to eat, having given him water, almsfood should be placed near (him). || 4 ||

" He should offer the preceptor drinking-water. When he has eaten, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, having emptied out the water, he should dry it for a short time in the sun's warmth, but a bowl should not be laid aside in the warmth. [**223**] He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, having felt with the other hand under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside a robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or along the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. When the preceptor has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. If that place comes to be soiled that place should be swept. || 5 ||

" If the preceptor wishes to bathe, he should prepare a bath. If he wants a cold (bath), he should prepare a cold one; if he wants a hot (bath), he should prepare a hot one. If the preceptor wishes to enter a bathroom, he should knead chunam, should moisten clay; taking a chair for the bathroom, having gone close behind the preceptor, having given him the chair for the bathroom, having received his robe he should lay it to one side. He should give him the chunam, he should give him the clay. If he is able to do so, he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. || 6 ||

" He should not sit down so as to encroach upon (the space intended for) monks who are elders. He should not keep newly ordained monks from a seat. He should make preparation for the preceptor in a bathroom. When he is leaving the bathroom, taking the chair for the bathroom, having covered himself front and back, he should leave the bathroom. He should also make preparation for the preceptor in the water. When he is bathing, having come out of the water (first), having dried his own body, having put on his inner robe, he should wipe off the water from the preceptor's limbs, he should

give him his inner clothing, he should give him his outer cloak; taking the chair for the bathroom, having come back first, he should make ready a seat, he should put out water for washing the feet, a foot-stool, a foot-stand. He should offer the preceptor drinking-water. || 7 ||

"If he wishes to make him recite, he should make him recite. If he wishes to interrogate, he should be interrogated. In whatever dwelling-place the preceptor is staying, if that dwelling-place is soiled, it should be cleaned if he is able (to do so). When he is cleaning the dwelling-place, having first taken out the bowl and robes, he should lay them to one side. Having taken out the piece of cloth to sit upon and the sheet, he should lay them to one side. Having taken out the mattress and the squatting-mat, he should lay them to one side. || 8 ||

"Having lowered the couch, [**224**] having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having lowered the chair, having taken it out carefully without rubbing it, without knocking it against the door or the posts, he should lay it to one side. Having taken out the supports for the couch, he should lay them to one side. Having taken out the spittoon, he should lay it to one side. Having taken out the reclining-board, he should lay it to one side. Having taken out the ground-covering, having observed how it was laid down, he should lay it to one side. If there come to be cobwebs in the dwelling-place, he should first remove them from the (floor-) covering; he should wipe the corners of the window-holes. If a wall that was coloured red comes to be stained, he should wipe it, having moistened a rag, having wrung it out. If ground that was blacked becomes stained, he should wipe it, having moistened a rag, having wrung it out. If the ground did not come to be treated, he should sweep it, having sprinkled it all over with water, thinking: 'Take care lest the dwelling-place is sullied with dust.' Having looked for (any) rubbish, he should remove it to one side. || 9 ||

"Having dried the ground-covering in the sun, having cleaned it, having shaken it, having brought it back, he should lay it down as it was laid down before. Having dried the supports for the couch in the sun, having wiped them, having brought them back, he should place them where they were

before. Having dried the couch in the sun, . . . the chair in the sun, having cleaned it, having shaken it, having lowered it, having brought it back carefully without rubbing it, without knocking it against the door or the posts, he should lay it down as it was laid down before. Having dried the mattress and the squatting mat in the sun . . . having dried the piece of cloth to sit upon and the sheet in the sun, having cleaned them, having shaken them, having brought them back, he should lay them down as they were laid down before. Having dried the spittoon in the sun, having wiped it, having brought it back, he should place it where it was before. Having dried the reclining-board in the sun, having wiped it, having brought it back, he should place it where it was before. || 10 ||

"He should lay aside the bowl and robes. When laying aside the bowl . . . (*as in* || 5 ||). . . . When laying aside a robe . . . the fold towards him, the robe should be laid aside. || 11 ||

"If dusty winds blow from the east, he should close the eastern windows. If dusty winds blow from the west . . . the north . . . [225] . . . from the south, he should close the southern windows. If the weather is cool, he should open the windows by day, he should close them at night. If the weather is warm, he should close the windows by day, he should open them at night. || 12 ||

"If a cell is soiled, the cell should be swept. If a porch . . . an attendance-hall . . . a fire-hall . . . a privy is soiled, the privy should be swept. If there is no drinking-water, drinking-water should be provided. If there is no water for washing, water for washing should be provided. If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. || 13 ||

"If dissatisfaction has arisen in the preceptor, the one who shares his cell should allay it or get another to allay it, or he should give him a talk on *dhamma*. If remorse has arisen in the preceptor, the one who shares the cell should dispel it or get another to dispel it, or he should give him a talk on *dhamma*. If wrong views have arisen in the preceptor, the one who shares his cell should dissaude him (from them) or get another to dissuade him (from them), or he should give him a talk on *dhamma*. || 14 ||

"If the preceptor has committed an offence against an important rule and deserves probation, the one who shares his cell should make an effort, thinking: 'How then could the Order grant the preceptor probation?' If the preceptor deserves to be sent back to the beginning, the one who shares his cell should make an effort, thinking: 'How then could the Order send the preceptor back to the beginning?' If the preceptor deserves *mānatta* (discipline), the one who shares his cell should make an effort, thinking: 'How then could the Order inflict *mānatta* (discipline) on the preceptor?' If the preceptor deserves rehabilitation, the one who shares his cell should make an effort, thinking: 'How then could the Order rehabilitate the preceptor?' || 15 ||

"If the Order desires to carry out a (formal) act against the preceptor—one of censure or one of guidance or one of banishment or one of reconciliation or one of suspension—the one who shares his cell should make an effort, thinking: 'How then could the Order not carry out a (formal) act against the preceptor, or change it to a lighter one?' Yet if a (formal) act—one of censure . . . one of suspension—is carried out by the Order against him, the one who shares his cell should make an effort, thinking: 'How then could the preceptor conduct himself properly, be subdued, mend his ways, (so that) the Order could revoke that (formal) act?' || 16 ||

"If the preceptor's robe should be washed, [**226**] the one who shares his cell should wash it or he should make an effort, thinking: 'How then could the preceptor's robe be washed?' If the preceptor's robe-material should be made up, the one who shares his cell should make it up or he should make an effort, thinking: 'How then could the preceptor's robe-material be made up?' If dye should be boiled for the preceptor, the one who shares the cell should boil it or he should make an effort, thinking: 'How then can the dye be boiled?' If the preceptor's robe should be dyed, the one who shares his cell should dye it or should make an effort, thinking: 'How then can the preceptor's robe be dyed?' When he is dyeing the robe, he should dye it properly, turning it again and again, nor should he go away if the drips have not ceased. || 17 ||

"Without asking the preceptor (for permission), he should

not give an almsbowl to anyone nor should he receive an almsbowl from anyone; he should not give a robe to anyone nor should he receive a robe from anyone; he should not give a requisite to anyone nor should he receive a requisite from anyone; he should not cut off anyone's hair, nor should he have his hair cut off by anyone; he should not render a service to anyone nor should he cause a service to be rendered by anyone; he should not execute a commission for anyone nor should he cause a commission to be executed by anyone; he should not become an attendant on anyone nor should he take anyone as an attendant; he should not bring back almsfood for anyone nor should he have almsfood brought back by anyone. Without asking the preceptor (for permission), he should not enter a village, he should not go to a cemetery, he should not leave the district. If the preceptor becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers. This, monks, is the observance for those who share cells towards preceptors and which should be observed by those who share cells towards preceptors." || 18 || **11** ||

Now at that time preceptors did not conduct themselves properly towards those who shared their cells. Those who were modest monks . . . spread it about, saying: "How can these preceptors not conduct themselves properly towards those who share their cells?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that preceptors do not conduct themselves properly towards those who share their cells?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying: "Well then, monks, I will lay down an observance for preceptors towards those who share their cells and which should be observed by preceptors towards those who share their cells. || 1 ||

"The preceptor,[1] monks, should conduct himself properly towards the one who shares his cell. [227] This is the proper conduct in this respect: the one who shares the cell should be furthered, he should be helped by the preceptor in regard

[1] From here to the end of Ch. 12 is the same as MV. I. 26.

to recitation, interrogation, exhortation, instruction. If there is a bowl for the preceptor but no bowl for the one who shares his cell, a bowl should be given by the preceptor to the one who shares his cell, or he should make an effort, thinking: 'How then could a bowl be procured for the one who shares my cell?' If there is a robe for the preceptor . . . if there is (another) requisite for the preceptor . . . 'How then could (another) requisite be procured for the one who shares my cell?' ‖ 2 ‖

"If the one who shares a cell becomes ill, having got up early he should give tooth-wood, he should give water for rinsing the mouth, he should make ready a seat. If there is conjey, having washed a vessel, conjey should be placed near him. When he has drunk the conjey, having given him water, having received the vessel, having lowered it, having washed it properly without rubbing it, it should be put away. When the one who shares a cell has got up, the seat should be removed. If that place is soiled that place should be swept. ‖ 3 ‖

"If the one who shares a cell wishes to enter a village, his inner clothing should be given (to him), the inner clothing (that he is wearing) should be received from him, in return, the outer robes should be given (to him), having folded them (into two or four folds); having washed it, a bowl with water is to be given to him. Thinking: 'He will be returning about now,' he should make ready a seat, he should set out water for washing the feet, a foot-stool, a foot-stand; having gone to meet him, he should receive his bowl and robe, he should give back the inner clothing (given) in return, he should receive his inner clothing. If a robe is damp with perspiration, he should dry it for a short time in the sun's warmth, but a robe should not be laid aside in the warmth. He should fold up the robe. When folding up the robe, having made the corners turn back four finger-breadths, he should fold up the robe, thinking: 'Mind there is no crease in the middle.' The waistband should be placed in a fold (of the robe). If there is almsfood and the one who shares a cell wishes to eat, having given him water, almsfood should be placed near (him). ‖ 4 ‖

"He should offer the one who shares his cell drinking water.

When he has eaten, having given him water, having received the bowl, having lowered it, having washed it properly without rubbing it, having emptied out the water he should dry it for a short time in the sun's warmth, but a bowl should not be laid aside in the warmth. He should lay aside the bowl and robes. When laying aside the bowl, having taken the bowl in one hand, [228] having felt with the other under the couch or under the chair, the bowl should be laid aside, but the bowl should not be laid aside on the bare ground. When laying aside a robe, having taken the robe in one hand, having stroked the other hand along the bamboo for robes or the cord for robes, having got the edges away from him and the fold towards him, the robe should be laid aside. When the one who shares a cell has got up, the seat should be removed, the water for washing the feet, the foot-stool, the foot-stand should be put away. If that place comes to be soiled, that place should be swept. || 5 ||

"If the one who shares a cell wishes to bathe, he should prepare a bath. If he wants a cold (bath), he should prepare a cold one; if he wants a hot (bath), he should prepare a hot one. If the one who shares a cell wishes to enter a bathroom, he should knead chunam, he should moisten clay; taking a chair for the bathroom, having gone (close behind the one who shares a cell), having given him the chair for the bathroom, having received his robe, he should lay it to one side. He should give him the chunam, he should give him the clay. If he is able to do so he should enter the bathroom. When he is entering the bathroom, having smeared his face with clay, having covered himself front and back, he should enter the bathroom. || 6 ||

"He should not sit down so as to encroach upon (the space intended for) monks who are elders. He should not keep newly ordained monks from a seat. He should make preparation for the one who shares a cell in the bathroom. When he is leaving the bathroom, taking the chair for the bathroom, having covered himself front and back, he should leave the bathroom. And he should make preparation in the water for the one who shares his cell. When he is bathing, having come out of the water first, having dried his own body, having put on his inner robe, he should wipe off the water from the

limbs of the one who shares the cell, he should give him his inner clothing, he should give him his outer cloak; taking the chair for the bathroom, having come back first, he should make ready a seat, he should put out water for washing the feet, a foot-stool, a foot-stand. He should offer the one who shares a cell drinking-water. || 7 ||

"If the dwelling-place in which the one who shares a cell is staying is dirty, if he is able (to do so) he should clean it. When he is cleaning it, having first taken out the bowl and robes, he should lay them to one side. . . . If there is no water in the pitcher of water for rinsing, water should be tipped into the pitcher of water for rinsing. If dissatisfaction has arisen in the one who shares a cell, the preceptor should allay it or get another to allay it, or he should give him a talk on *dhamma*. If remorse . . . the preceptor should dispel it or get another to dispel it, or he should give him a talk on *dhamma*. If [**229**] wrong views have arisen in the one who shares a cell, the preceptor should dissuade him (from them) or get another to dissuade him (from them) or he should give him a talk on *dhamma*. || 8 ||

"If the one who shares a cell has committed an offence against an important rule . . . the preceptor should make an effort, thinking: 'How then could the Order rehabilitate the one who shares the cell?' || 9 ||

"If the Order desires to carry out a (formal) act against one who shares a cell . . . thinking: 'How then could the one who shares a cell conduct himself properly, be subdued, mend his ways, (so that) the Order could revoke that (formal) act?' || 10 ||

"If the robe of one who shares a cell should be washed . . . When he is dyeing the robe, he should dye it properly, turning it again and again, nor should he go away if the drips have not ceased. If the one who shares a cell becomes ill, he should tend him for as long as life lasts; he should wait (with him) until he recovers. This, [**230**] monks, is the observance for preceptors towards those who share their cells and which should be observed by preceptors towards those who share their cells." || 11 || **12** ||

The Second Portion for Repeating.

Now at that time pupils did not conduct themselves properly towards their teachers—(*as in* || **11** ||. *Instead of* preceptor *read* teacher; *instead of* one who shares a cell *read* pupil) . . . || **13** ||

Now at that time teachers did not conduct themselves properly towards their pupils . . . (*as in* || **12** ||. *Instead of* preceptor, one who shares his cell *read* teacher, pupil) . . . || **14** ||

Told is the Eighth Section: that on Observances.

In this Section are fifty-five items, fourteen observances. This is its key:

With sandals and sunshades, heads muffled up, drinking water,
did not greet, they did not ask, snake, the well behaved looked down upon, /
He took off, sunshade, and over his shoulder, and unhurriedly, withdrawal,
laying aside bowl and robe, and suitable, asked,[1] /
Should sprinkle,[2] and about washing, sandals with a dry and a damp[3] (cloth),
a senior, a newly ordained one should ask, and whether occupied, resorts, /
Learners, privies, drinking water, washing,[4] staff, agreement, thereupon[5]
the time, a moment, soiled, the ground-covering should be taken out, /
Supports, mattress and squatting mat, and couch and chair, spittoon[6],
reclining board, cobwebs, corners, coloured red, black, not treated,[7] /
And rubbish, ground covering, supports, couch and chair,
mattress,[8] piece of cloth to sit upon, spittoon,[6] and reclining board, /

[1] *pucchitā.*
[2] Oldenberg's text: *asiñceyya*; Siam.: *āsiñci.*
[3] Oldenberg's text: *all'*; Siam. *allen'.*
[4] *paribhojaniya* here abbreviated to *pari.*
[5] Oldenberg's text (afterwards abbreviated to O.): *katikan tato*; Siam. *katikaṭṭhitaṃ.*
[6] *kheḷamallaka* here abbreviated to *mallaka.*
[7] O.: *gerukā-kāḷa, akatā*; Siam.: *gerukā kāḷakākata.*
[8] O.: *patipādakaṃ mañca-pīṭham, / bhisi*; Siam.: *patipādakā mañcakaṃ / pīthaṃ bhisi.*

Bowl and robe, and the ground, the edges away, the folds towards,
from East, and from West, from the North, then from the South, /
And cool, warm, by day, at night, and a cell, a porch,
attendance- and fire-hall, and the custom in privies, /
Water for drinking, for washing, and into pitchers of water for rinsing—
For the rhythm : an observance laid down for those incoming. /
Neither a seat, nor water, nor meeting, nor drinking water either,
they did not greet, they did not appoint,[1] and the well behaved spread it about. /
And a seat for a senior, water, and having gone to meet, drinking water,
sandals, on one side, and he should be greeted, should be appointed, / [**231**]
Occupied, resorts and a learner, privy, drinking- and washing-water,[2]
staff,[3] agreement, the time, if he is sitting down before one newly ordained, /
He should greet, he should explain, the method is as below.
The observance for these resident ones was pointed out by the Leader of the Caravan. /
Those going away and wood, clay,[4] having opened, not asking (for permission),
and they were lost, and unguarded, and the well behaved ones looked down upon. /
Having packed away, having closed, having asked (for permission), so may he set out,
monk or novice or park-attendant or layfollower, /
On stones, a heap, he should pack away, and he should close,
if he is able,[5] or an effort, and just where it does not leak, /
If the whole[6] leaks—to a village, and just there in the open air,

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[1] O.: *paññape*; Sam.: *paññāpe*.
[2] O.: *bhojani*; Siam.: *bhojanaṃ*.
[3] O.: *kattarā*; Siam.: *kattaraṃ*.
[4] O.: *matti ca*; Siam.: *mattikā*.
[5] O.: *ussahati*; Siam.: *sace ussahati*.
[6] O.: *sabbe*; Siam.: *sace*.

" So the different things surely remain " : the observance for monks who are going away. /

They did not give thanks, through an elder, leaving alone, about four or five,

wanting to relieve himself, he was fainting : these are the observances for those giving thanks. /

The group of six monks wrongly dressed and further wrongly clothed,

and improperly, turning aside, encroaching on[1] (the space intended for) elders, /

And newly ordained monks, outer cloaks, and the well behaved looked down upon.

having dressed with the inner robe all round one for covering the three circles, waistband, one bundle, block, /

Not turning aside, properly clad, well-controlled, eyes cast down,[2]

lifting up the robes, with loud laughter, noise, and so the three swayings,[3] /

Arms akimbo, muffled up, crouching, properly clad, well controlled,

lifting up the robes, loud laughter,[4] little noise, the three swayings,[3] /

Arms akimbo, muffled up, and lolling, encroaching, not on a seat,

having spared (he should) not, when water,[5] having lowered, he should not splash, /

Receiver, neighbouring, outer cloak, and if cooked rice it should be received,

curry, tit-bits, for all, and an equal level,[6] /

Attentively, and thinking of the bowl,[7] and on continuous almsround, equal curry,

not from the top, coverings up, asking, captious-mindedly, /

Large, a round, door, whole hand, one should not talk,[8]

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[1] O. : *anupakhajjane* ; Siam. : *-jjanaṃ*.
[2] O. : *-cakkhu* ; Siam. : *cakkhunā*.
[3] *pacālanā . . . calā*.
[4] O. : *ukkhittacittā, ujjhaggi* ; Siam. : *okkhittukkhittā ujjhagghi*.
[5] O. : *na udake* ; Siam. : *ca udake*.
[6] O. : *samatitti* ; Siam. : *samakanti*.
[7] Siam. here adds : *samasūpañca titthikā / na tāva thero bhuñjeyya asampatte ca odane / sakkacaṃ pattasaññī ca sapadānam ca sūpakaṃ*.
[8] O. : *na byāhare* ; Siam. : *na vohare*.

ball, breaking up, cheeks, shaking, scattering lumps of boiled rice, /
And then putting out the tongue, smacking the lips, making a hissing sound,
licking the fingers, the bowl, the lips, accepting with what is soiled, /
Until everyone,[1] when water,[1] having lowered, he should not splash,
receiver, neighbouring, outer cloak, and having lowered on the ground, /
With lumps of boiled rice, when returning, properly clad, crouching ;
this refectory-observance was laid down by the *dhamma*-king. /
Wrongly dressed, improperly, and without deliberation,[2] hastily,
far, close, long, soon, here just those who walk for alms. / [232]
He may go properly clad,[3] well controlled,[4] his eyes cast down,[4]
lifting up the robes, with loud laughter, noise, and so the three swayings, /
Arms akimbo, muffled up, crouching, and having considered, hastily,
far, close, long, soon, a little seat, a spoon, /
Or a dish and if she sets it out, having raised (and) having uncovered,[5]
(the alms) may be received, he should not look at, and that is about curries as before, /
A monk should cover with the outer cloak, he should go properly clad,[6]
well controlled, and the eyes cast down, lifting up the robes, and with loud laughter, /
Little noise, the three swayings, arms akimbo, muffled up, crouching,
the first the seat, the refuse (tub), drinking water, washing water,

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[1] O.: *yāva na sabbe, udake* ; Siam.: *na tāva yāva na sabbe.*
[2] O.: *asallakkhe ca sahasā* ; Siam.: *asallakkhetvā sāhasā.*
[3] O.: *paṭicchannena* ; Siam. *paṭicchanno va.*
[4] O.: *susaṃvut' okkhittacakkhu* ; Siam.: *saṃvut' okkhittacakkhunā.*
[5] O.: *paṇāmetvā* ; Siam.: *paṇāmakā.*
[6] *paṭicchanneva.*

the last if he so desires may eat, it may be thrown into, he should remove, /
He should put away, he should sweep, if empty (and) depleted he should attend (to them)
by a sign with the hand, he should not break into:[1] and the observance for those who walk for alms. /
Drinking water, washing water, fire, kindling wood and lunar mansions (and) quarters (and) thieves,
thinking, " there is nothing " having thrashed (them), a bowl, on the shoulder, then the robe, /
" Now," having hung on the shoulder, the three circles, all round,
as is the observance for those who walk for alms so are the meanings in that for forest-dwellers. /
A bowl, on the shoulder, robe, on the head, and having put on, drinking water,
washing water, fire, and also kindling wood, a staff, /
Lunar mansions, or their positions, he should become skilled in the quarters :
the observance was laid down for these forest-dwellers by the Best of Teachers. /
In the open air, they were covered, and the well behaved looked down upon.
If a dwelling-place is soiled, first the bowl and robe, /
Mattress and squatting-mat, couch, and chair, spittoon,
reclining board (and) window corners, red colouring, black, not treated, /
Rubbish, near monks, lodgings, dwelling-place, drinking water,
near washing water, and to windward in the open space, /
To leeward, covering, supports and couch,[2]
chair, mattress, piece of cloth to sit upon, spittoon, and reclining board, /
And bowl and robe on the ground, the edges away from, the fold towards,
and the East, the West, the North, then the South, /
And cool and warm, by day (and) at night, and a cell, a porch,
attendance- and fire-hall, a privy, drinking water, /

[1] O.: *hatthivikāre, bhindeyya*; Siam.: *hatthakāre na bhindeyya.*
[2] O.: *mañce ca*; Siam.: *mañcakaṃ.*

Pitcher of rinsing water, seniors, recitation (and) interrogation, study,[1]
dhamma, and a light, he should (not) extinguish, he should not open, nor should he close, /
When the senior turns, he should not touch him even with a corner;
the Great Sage laid down this observance for lodgings. /
If they are being hindered, doorway, fainting, the well behaved look down upon, [**233**]
he should throw out the ashes, bathroom, and flooring as before, /
Cell (and) porch, hall, chunam (and) clay (and) jar,
face, in front, not (encroaching on) elders, nor[2] newly ordained, if he is able, /
In front, above, a way, swampy, clay, a little chair,
and having extinguished, he may depart:[3] the observance for those in bathrooms. /
He did not rinse, according to seniority and in order, and he fell down, hastily,
forcibly,[4] groaning, toothwood, they relieved themselves, spitting, /
Rough, cesspool, hastily, forcibly, smacking, they left,[5]
outside and inside one should cough, a cord, and unhurriedly, /
Hastily, forcibly, groaning,[6] toothwood, and relieving oneself,
spitting, rough, and cesspool, privy shoes, /
Not too hastily, forcibly, shoes, smacking the lips,
one should not leave, one should not[2] get rid of, dirty,[7] and about the receptacle,[8] /
Privy, plaster flooring, and cell, porch,
and water in the pitcher for rinsing water: the observance in the privies are these. /

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[1] O.: *-paripucchanā, sajjhā, / dhammo, padīpañ ca vijjhāpe na vivare, na pi thake*; Siam.: *paripucchanā / sajjhā dhammo padīpañ ca na vivare na ca thake. /*

[2] Siam. omits *na*.

[3] O.: *vijjhāpetvā ca, pakkame*; Siam.: *vijjhāpetvā thaketvā ca.*

[4] O. reads *uppajji* for *ubbhujitvā*, and in the line below *ubbhajjhi*; Siam. *ubbhuji* in both places.

[5] O.: *sethena.* At VIII. **10**. 2 the corresponding word is *sesenti.* Siam.: *sesakaṃ.*

[6] O.: *sahasā ubbhajjitvāna*; Siam.: *sahasā ubbhuji ṭhite.*

[7] O.: *uhana*, presumably for *ūhatā* of VIII. **10**. 3; Siam.: *ūhanā.*

[8] O.: *pidharena ca*; Siam.: *piṭharena ca.*

Sandals, toothwood, and water for rinsing the mouth, a seat,
conjey, water, having washed, he should remove, soiled, and village, /
Inner clothing, waistband, fold, a bowl with water,
attendant, and precisely the three circles, all round, waistband, /
Fold, having washed, attendant, not too far away, he should receive,
while he is speaking, offence, going first, a seat, /
Water, (foot-) stool and stand, having gone to meet, inner clothing,
in the sun, he laid aside, crease, in a fold, let him eat, he may place,[1]
Drinking water, water, lowered, for a moment, but he should not lay aside,
bowl on the ground and robes, edges away, fold towards, /
He should remove, he should put away, and soiled, to bathe,
cold, hot, bathroom, chunam, clay, behind, /
And chair, robe, chunam, clay, if he is able, face,
front, elders, neither, and preparation, when leaving, /
Front, in the water, when bathing, having dressed, the preceptor,
and the inner clothing, outer cloak, chair, and about a seat, /
Footstool and stand, drinking water, recitation, interrogation,
if soiled he should clean it,[2] first the bowl and robes /
Piece of cloth to sit upon and sheet, and the mattress and squatting mat,
couch, chair, supports, spittoon, and the reclining board, /
Ground- (covering), cobwebs, windows, red, black, not treated,
ground-covering, supports, couch, chair, mattress, /
Piece of cloth to sit upon and sheet, spittoon and reclining board, bowl and robe, [**234**]
from the East, and from the West, from the North, and then from the South, /
And cool and warm, by day and night, and a cell, porch,
attendance- and fire-hall, privy, drinking water, water for washing, /

[1] *name*, for *upanāmetabbo* at the end of VIII. **11**. 4.
[2] Oldenberg *uklāpaṃ su sodheyya*; Siam.: *uklāp' ussahaṃ sodheyya*.

Pitcher of water for rinsing, dissatisfaction, remorse, and wrong view, important (rule),[1]
the beginning, *mānatta*, rehabilitation, censure, guidance,[2] /
Banishment, reconciliation, and suspension, if it is carried out,
he should wash, and he should make up, the dye, he should dye, turning it, /
And bowl, and also robe, and a requisite, cutting off,
service, commission, attendant, almsfood, entering, /
Nor to a cemetery, and also from a district, he should attend him for as long as life lasts ;
this is the observance for one who shares a cell. These are for a preceptor : /
Exhortation, instruction, recitation, interrogation, and bowl, robe,
and requisite, ill, he should not be an attendant.[3] /
These observances for preceptors are also so for teachers ;
as are the observances for those who share a cell, so they are for pupils. /
Those observances for incoming ones, and again for resident ones,
those going away, those giving thanks, in a refectory, those walking for almsfood, /
That observance for forest-dwellers, and also that for lodgings,
In a bathroom, a privy, and those for preceptors and those who share their cells, /
(As is) that observance for teachers, so is it for pupils.
Nineteen matters are spoken of in sixteen sections. /
Being imperfect in observance one does not perfect morality,
Impure in morality, of poor wisdom, one knows not one-pointedness of mind, /
The mind wavering, not one-pointed, sees not *dhamma* rightly,
not seeing true *dhamma*, one is not freed from ill. /
Being perfect in observance, one perfects morality too,
pure in morality, with wisdom, one knows too one-pointedness of mind, /

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[1] Oldenberg *ācamanaṃ anabhirati kukkuccaṃ diṭṭhi ca garu* ; Siam.: *ācama -anabhirati kukkuccaṃ diṭṭhikā garu.*

[2] Oldenberg has *niyasaka* above, for *nissaya*. Siam. *niyassakaṃ*. *Cf.* also *A*. i. 99 where *niyassakamma* should read *nissayak-*.

[3] Oldenberg reads *na pacchāsamaṇo sāve* ; Siam. *bhave.*

The mind unwavering, one-pointed, rightly sees *dhamma* too,
beholding true *dhamma*, one is freed from ill. /
Wherefore the watchful son of the Conqueror should fulfil the observance,
the exhortation of the best of Buddhas—hence he will come to nibbāna. / [**235**]

THE LESSER DIVISION (CULLAVAGGA) IX

At one time[1] the Awakened One, the Lord was staying at Sāvatthī in the Eastern Monastery in the long house of Migāra's mother. Now at that time the Lord was sitting down surrounded by an Order of monks on an Observance day. Then, when the night was far spent, as the first watch was waning, the venerable Ānanda, rising from his seat, having arranged his upper robe over one shoulder, having saluted the Lord with joined palms, spoke thus to the Lord:

"Lord, the night is far spent, the first watch is waning; the Order of monks has been sitting down for a long time; Lord, let the Lord recite the Pātimokkha to the monks."[2] When he had spoken thus the Lord became silent. And when the night was far spent, as the middle watch was waning, the venerable Ānanda a second time rising from his seat, having arranged . . . spoke thus to the Lord:

"Lord, the night is far spent, the middle watch is waning; . . . recite the Pātimokkha to the monks." And a second time the Lord became silent. And when the night was far spent, as the last watch was waning, when the sun had risen and the night had a face of gladness,[3] a third time did the venerable Ānanda, rising from his seat, having arranged . . . speak thus to the Lord:

"Lord, the night is far spent, the last watch is waning; the sun has risen, the night has a face of gladness; the Order of monks has been sitting down for a long time; Lord, let the Lord recite the Pātimokkha to the monks."

"Ānanda, the assembly is not entirely pure."[4] || 1 ||

Then it occurred to the venerable Moggallāna the Great:

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[1] The whole of this episode occurs also at *A*. iv. 204 ff., *Ud*. 51 ff.

[2] Quoted at *KhA*. 114; and at *DA*. 227–8, and *VvA*. 52, to "for a long time," as an example of *khaya*, waning.

[3] *Cf*. MV. VIII. 13. 2; *Ud*. 27.

[4] *I.e*. there is some monk in it who has not confessed an offence which he has committed.

"Now, on account of which individual did the Lord speak thus: 'Ānanda, the assembly is not entirely pure'?" Then the venerable Moggallāna the Great with his mind compassed the minds of the entire Order of monks. Then the venerable Moggallāna the Great saw that individual sitting in the midst of the Order of monks—of bad moral habit,[1] depraved in character, of impure and suspicious behaviour,[2] of concealed actions,[3] not a (true) recluse (although) pretending to be a (true) recluse, not a farer of the Brahma-faring (although) pretending to be a farer of the Brahma-faring, rotten within, filled with desire,[4] filthy by nature; seeing him, he approached that individual, [**236**] having approached, he spoke thus to that individual:

"Get up, your reverence, the Lord has seen you; for you there is no communion[5] together with the monks." When he had spoken thus that individual became silent. And a second time. . . . And a third time the venerable Moggallāna the Great spoke thus to that individual: "Get up, your reverence . . . for you there is no communion together with the monks." And a third time that individual became silent. Then the venerable Moggallāna the Great, having taken that individual by the arm, having thrust him out through the porch of the gateway, having shot the bolt,[6] approached the Lord; having approached, he spoke thus to the Lord:

"Lord I have thrust that individual out; the company is entirely pure; Lord, let the Lord recite the Pātimokkha to the monks."

"How strange, Moggallāna, how wonderful, Moggallāna, that that foolish man should have waited even until he was taken hold of by the arm." || 2 ||

Then the Lord addressed the monks,[7] saying: "Monks,

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[1] For this set of epithets *cf. A.* i. 108, 126, ii. 239, iv. 201, 205, *Pug.* pp. 27, 36; *Ud.* 52; *S.* iv. 180–1.

[2] *S.* i. 66, *Thag.* 277; *cf. DhA.* iii. 485.

[3] *Sn.* 127.

[4] Defined at *Vin.* iv. 214, 221, 233 (*B.D.* iii. 161, 174, 196).

[5] *samvāsa. Cf.* definition at *Vin.* iv. 315, and definition of "to be in communion" at *Vin.* iv. 138, 214. Also see Pāc. 69.

[6] *sūcighaṭikaṃ datvā, cf.* CV. V. **14**. 3. This episode is referred to at *SnA.* 312.

[7] At *A.* iv. 198 this description of the ocean is ascribed to the *asura* chief, *Pahārāda.*

there are these eight strange and wonderful things about the great ocean,[1] from constantly having seen which *asuras*[2] delight in the great ocean. What are the eight? The great ocean, monks, deepens gradually, slopes gradually, shelves gradually, with no abruptness like a precipice. And monks,, that the great ocean deepens gradually, slopes gradually, shelves gradually with no abruptness like a precipice—this, monks, is the first strange and wonderful thing about the great ocean from constantly having seen which *asuras* delight in the great ocean.

"And again, monks, the great ocean is stable, it does not overflow its margins.[3] And, monks, that the great ocean is stable, that it does not overflow its margins—this, monks, is the second strange and wonderful thing. . . .

"And again, monks, the great ocean does not associate with a dead body, a corpse. Whatever dead body, corpse there may be in the great ocean, that it just quickly forces ashore and pushes on to the dry land.[4] That the great ocean, monks, does not associate with a dead body, a corpse . . . this, monks, is the third strange and wonderful thing. . . .

"And again, monks, all the great rivers, that is to say the Ganges, the Jumna, the Aciravatī, the Sarabhū, the Mahī[5] —these, on reaching the great ocean lose their former names and identities[6] and are reckoned simply as the great ocean. That all the great rivers . . . this, monks, [**237**] is the fourth strange and wonderful thing. . . .

"And again, monks, those streams which in the world flow into the great ocean, and those showers from the sky which fall into it, yet is neither the emptiness nor the fullness of the great ocean affected by that. That those streams which in the world . . . this, monks, is the fifth strange and wonderful thing. . . .

"And again, monks, the great ocean has one taste, the taste

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[1] As at *A*. iv. 198–204, 206–208 ; *Ud*. 53–56.

[2] A class of mythical beings—not apparently here, as sometimes, shown as the enemies of the *devas*.

[3] In ebbing and flowing, *VA*. 1287 says.

[4] *Cf*. *Miln*. 187, 250.

[5] This list recurs at *A*. iv. 101, v. 22 ; *S*. ii. 135, v. 38 ; *Miln*, 70, 87, 380 ; *Vism*. 10.

[6] *gotta*, clan. *Cf*. Chānd. Up. 6. 10. 1, 2 ; Muṇḍ. Up. 3. 2. 8, Praśna Up. 6. 5.

of salt. That the great ocean, monks, has one taste . . . this, monks, is the sixth strange and wonderful thing. . . .

"And again, monks, the great ocean has many treasures,[1] divers treasures; these treasures are there, that is to say: pearl,[2] crystal,[2] lapis lazuli,[2] shell,[2] quartz,[2] coral,[2] silver, gold, ruby, cat's-eye.[2] That the great ocean, monks, has many treasures . . . this, monks, is the seventh strange and wonderful thing. . . .

"And again, monks, the great ocean is the abode of great beings; these beings are there: the *timis*, the *timingalas*, the *timitimingalas*, *asuras*,[3] *nāgas*, *gandhabbas*. There are in the great ocean individualities[4] a hundred *yojanas*[5] (long),[6] individualities two hundred . . . three hundred . . . four hundred . . . five hundred *yojanas* (long). That the great ocean, monks, is the abode of great beings; that these beings are there: the *timis* . . . individualities five hundred *yojanas* (long)—this, monks, is the eighth strange and wonderful thing about the great ocean from constantly having seen which *asuras* delight in the great ocean. These, monks, are the eight strange and wonderful things about the great ocean from constantly having seen which *asuras* delight in the great ocean. || 3 ||

" In exactly the same way, monks, in this *dhamma* and discipline there are eight strange and wonderful things from constantly having seen which monks delight in this *dhamma* and discipline. What are the eight ?

" Even,[7] monks, as the great ocean deepens gradually, slopes gradually, shelves gradually with no abruptness like a precipice, even so, monks, in this *dhamma* and discipline there is a gradual training,[8] a gradual doing,[9] a gradual course,[10] with no

[1] *ratana*.
[2] See *G.S.* iv. 137, notes.
[3] See *G.S.* iv. 137, n. 11.
[4] *attabhāva*.
[5] See *B.D.* ii. 90, n. 8.
[6] Quoted *Asl.* 299.
[7] Quoted *Kvu.* 219.
[8] *AA.* iv. 111 says this is the " three trainings," i.e. either in the higher moral habit, the higher mentality, the higher wisdom (as at *A.* i. 234), or in moral habit, concentration, wisdom. For these three words, *cf. M.* i. 479, iii. 1; *A.* iv. 201; *Ud.* 54.
[9] *kiriya*. *AA.* iv. 111 calls this the thirteen *dhutaṅgas*, ascetic practices (explained at *Vism.* 59 ff.).
[10] *AA.* iv. 111 calls this: the seven (ways of) contemplating, the eighteen great (ways of) insight (*Vism.* 628 ff.), the thirty-eight categories of dependence, the thirty-seven things helpful to enlightenment.

abruptness such as penetration of profound knowledge. And, monks, that in this *dhamma* and discipline there is a . . . gradual course with no abruptness such as penetration of profound knowledge, this, monks, is the first strange and wonderful thing from constantly having seen which monks delight in this *dhamma* and discipline.

"And even, monks, as the great ocean is stable and does not overflow its margins, even so, monks, whatever rule of training has been laid down by me for disciples, my disciples will not transgress it even for life's sake. And that, monks, my disciples will not transgress even for life's sake a rule of training laid down by me for disciples, [**238**] this, monks, is the second strange and wonderful thing. . . .

"And even, monks, as the great ocean does not associate with a dead body, a corpse, but whatever dead body, corpse there may be in the great ocean, that it just quickly forces ashore and pushes on to the dry land, even so, monks, whatever individual is of bad moral habit, of depraved character, of impure and suspicious behaviour, of concealed actions, not a (true) recluse (although) pretending to be a (true) recluse, not a farer of the Brahma-faring (although) pretending to be a farer of the Brahma-faring, rotten within, filled with desire, filthy by nature—the Order does not live in communion[1] with him, but having assembled quickly, suspends him; and although he is sitting in the midst of an Order of monks, yet he is far from the Order and the Order is far from him[2] . . . this, monks, is the third strange and wonderful thing. . . .

"And even, monks, as those great rivers, that is to say the Ganges, the Jumna, the Aciravatī, the Sarabhū, the Mahī which, on reaching the great ocean, lose their former names and identities and are reckoned simply as the great ocean, even so, monks, (members of) these four castes: noble, brahman, merchant and low, having gone forth from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder, lose their former names and clans and are reckoned simply as recluses, sons of the Sakyans[3] . . . this, monks, is the fourth strange and wonderful thing. . . .

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[1] *Saṃvasati*; a technical term when used of the Order; see note above, p. 331.
[2] *Cf. Iti.* p. 91.
[3] On this term see *B.D.* ii. Intr. p. xliv.

"And even, monks, as those streams which in the world flow into the great ocean and those showers which fall into it from the sky, yet not by that is either the emptiness or the fullness of the great ocean affected—even so, monks, even if many monks attain nibbāna in the nibbāna-condition in which no more groups are remaining,[1] not by that is either the emptiness or the fullness of the nibbāna-condition affected . . . this, monks, is the fifth strange and wonderful thing. . . .

"And even, monks, as the great ocean has one taste, the taste of salt, even so, monks, does this *dhamma* and discipline have one taste, the taste of freedom . . . this, monks, is the sixth strange and wonderful thing. . . .

"And even, monks, as the great ocean has many treasures, divers treasures—these treasures are there, that is to say: pearl, crystal, lapis lazuli, shell, quartz, coral, silver, gold, ruby, cat's-eye—even [**239**] so, monks, does this *dhamma* and discipline have many treasures, divers treasures—these treasures are there, that is to say: the four arousings of mindfulness, the four right efforts, the four bases of pyschic power, the five faculties, the seven links in awakening, the noble eightfold Way[2] . . . this, monks, is the seventh strange and wonderful thing. . . .

"And even, monks, as the great ocean is the abode of great beings—these beings are there: *timis, timingalas, timitimingalas, asuras, nāgas, gandhabbas,* individualities a hundred *yojanas* (long) . . . two hundred . . . three hundred . . . four hundred . . . five hundred *yojanas* (long)—even so, monks, this *dhamma* and discipline is the abode of great beings—these beings are there: the stream-attainer, the one going along to the realisation of the fruit of stream-attainment, the once-returner, the one going along to the realisation of the fruit of once-returning, the non-returner, the one going along to the realisation of the fruit of non-returning, the perfected one, the one going along to perfection. And that, monks, this *dhamma* and discipline is the abode of great beings—these

[1] See *G.S.* iv., 139, n. 4 and p. 320; also *D.* iii. 135, *Iti.* p. 38 where the meaning of *anupādisesa nibbānadhātu* is explained. See also *Comp.* p. 154: "That which bears its own intrinsic nature." The groups are those of grasping.

[2] Mrs. Rhys Davids, *Sakya*, p. 395 points out that the order of these terms sometimes varies.

beings are there: the stream-attainer . . . the one going along to perfection, this, monks, is the eighth strange and wonderful thing in this *dhamma* and discipline from constantly having seen which monks delight in this *dhamma* and discipline. These, monks, are the eight strange and wonderful things in this *dhamma* and discipline from constantly having seen which monks delight in this *dhamma* and discipline."

Then the Lord, having known this matter, at that time uttered this utterance:

" It rains hard on a covered thing,
It rains not hard on an open thing;
So open up the covered thing,
Thus will it not rain hard on that."[1] || 4 || **1** ||

Then the Lord addressed the monks, saying: "Now, I, monks, henceforth will not carry out the Observance, I will not recite the Pātimokkha; now you yourselves, monks, must henceforth carry out the Observance, must recite the Pātimokkha. It is not possible, monks, it cannot come to pass that the Truth-finder should carry out the Observance, should recite the Pātimokkha with an assembly that is not entirely pure. Nor, monks, should the Pātimokkha be heard by one who has an offence.[2] Whoever (such) should hear it, there is an offence of wrong-doing. I allow you, monks, to suspend the Pātimokkha for him who, having an offence, hears the Pātimokkha.[3] And thus, monks, should it be suspended:[4] On an Observance day, whether it be the fourteenth or the fifteenth, when that individual is present [**240**] this should be uttered in the midst of the Order: 'Honoured sirs, let the Order listen to me. The individual So-and-so has an offence; I am suspending the Pātimokkha for him, the Pātimokkha should not be recited when he is present'—(thus) does the Pātimokkha become suspended." || **2** ||

[1] This verse occurs at *Ud.* v. 5, but not at *A.* iv. 204 or 208. It is among the verses ascribed to Sirimaṇḍa, *Thag.* 447. *VA.* 1287 observes (as is clear from the context) that the covered thing means " having fallen into an offence and concealing it one falls into another and a fresh offence; but disclosing it, one does not fall into another offence." *Cf. UdA.* 306, and also *ThagA.* ii. 188.
[2] *Cf.* MV. II. **27**. 1.
[3] CV. I. **5**. 1 says that it may not be suspended (*ṭhapeti*) for a regular monk.
[4] *Cf.* suspending the Invitation, MV. IV. **16**. 2 which follows a similar course.

Now at that time the group of six monks,[1] thinking: "No one knows about us," listened to the Pātimokkha although they had offences. Monks who were elders, knowing the minds of others, told the monks: "So-and-so and So-and-so, your reverences, (belonging to) the group of six monks, thinking, 'No one knows about us,' listened to the Pātimokkha although they had offences." The group of six monks heard it said that the monks who were elders, knowing the minds of others, had told the monks: "So-and-so and So-and-so . . . listened to the Pātimokkha although they had offences." These, thinking: "In case the well behaved monks suspend the Pātimokkha for us," suspended first, without ground, without reason, the Pātimokkha for the pure monks who had no offences. Those who were modest monks . . . spread it about, saying: "How can this group of six monks suspend, without ground, without reason, the Pātimokkha for pure monks who have no offences?" Then these monks told this matter to the Lord. He said: "Is it true, as is said, monks, that the group of six monks suspended, without ground, without reason, the Pātimokkha for pure monks who have no offences?"

"It is true, Lord." Having rebuked them, having given reasoned talk, he addressed the monks, saying.

"Monks, you should not, without ground, without reason, suspend the Pātimokkha for pure monks who have no offences. Whoever should (so) suspend it, there is an offence of wrong-doing. || 1 ||

"Monks, one suspension of the Pātimokkha is not legally valid, one is legally valid; two suspensions of the Pātimokkha are not legally valid, two are legally valid; three . . . four . . . five . . . six . . . seven . . . eight . . . nine . . . ten suspensions of the Pātimokkha are not legally valid, ten are legally valid. || 2 ||

"What is the one suspension of the Pātimokkha that is not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit, this one suspension of the Pātimokkha is not legally valid.

"What is the one suspension of the Pātimokkha that is legally valid? If one suspends the Pātimokkha on a founded

[1] *Cf.* MV. IV. 16. 3.

(charge of) falling away from moral habit, this one suspension of the Pātimokkha is legally valid.

"What are the two suspensions of the Pātimokkha that are not legally valid? [241] If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit, if one suspends the Pātimokkha on an unfounded (charge of) falling away from good habits, these two suspensions of the Pātimokkha are not legally valid.

"What are the two suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit, if one suspends the Pātimokkha on a founded (charge of) falling away from good habits, these two suspensions of the Pātimokkha are legally valid.

"What are the three suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit, if one suspends the Pātimokkha on an unfounded (charge of) falling away from good habits, if one suspends the Pātimokkha on an unfounded (charge of) falling away from right views, these three suspensions . . . are not legally valid.

"What are the three suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit . . . from good habits . . . from right views, these three suspensions . . . are legally valid.

"What are the four suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit . . . from good habits . . . from right views, if one suspends the Pātimokkha on an unfounded (charge of) falling away from a right mode of livelihood, these four suspensions of the Pātimokkha are not legally valid.

"What are the four suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit, . . . from good habits . . . from right views, if one suspends the Pātimokkha on a founded (charge of) falling away from a right mode of livelihood, these four suspensions . . . are legally valid.

"What are the five suspensions of the Pātimokkha that are

not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) an offence involving defeat . . . on an unfounded (charge of) an offence entailing a formal meeting of the Order . . . on an unfounded (charge of) an offence of expiation . . . on an unfounded (charge of) an offence which ought to be confessed . . . on an unfounded (charge of) an offence of wrong-doing, these five suspensions . . . are not legally valid.

"What are the five suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) an offence involving defeat . . . on a founded (charge of) an offence of wrong-doing, these five suspensions . . . are legally valid.

"What are the six suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit which has not been done,[1] if one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit which has been done[2] . . . on an unfounded (charge of) falling away from good habits which has not been done . . . which has been done, if one suspends the Pātimokkha on an unfounded (charge of) falling away from right views which has not been done . . . which has been done, these six suspensions . . . are not legally valid.

"What are the six suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit which has not been done . . . which has been done . . . on a founded (charge of) falling away from good habits which has not been done . . . which has been done, if one suspends the Pātimokkha on a founded (charge of) falling away from right views which has not been done . . . which has been done, these six suspensions . . . are legally valid.

"What are the seven suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) an offence involving defeat . . . of an offence entailing a formal meeting of the Order . . . of a grave

[1] *akata*. *VA*. 1288 says the falling away may or may not have been done by that individual.
[2] *kata*.

offence . . . of an offence of expiation . . . of an offence which ought to be confessed . . . of an offence of wrong-doing, if one suspends the Pātimokkha on an unfounded (charge of) an offence of wrong speech, these seven suspensions . . . are not legally valid.

"What are the seven suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) an offence involving defeat . . . on a founded (charge of) an offence of wrong speech, these seven suspensions . . . are legally valid.

"What are the eight suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit which has not been done . . . which has been done . . . of falling away from good habits which has not been done [**242**] . . . which has been done . . . of falling away from right views which has not been done . . . which has been done, if one suspends the Pātimokkha on an unfounded (charge of) falling away from a right mode of livelihood which has not been done . . . which has been done, these eight suspensions . . . are not legally valid.

"What are the eight suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit which has not been done . . . which has been done . . . of falling away from a right mode of livelihood which has not been done . . . which has been done, these eight suspensions . . . are legally valid.

"What are the nine suspensions of the Pātimokkha that are not legally valid? If one suspends the Pātimokkha on an unfounded (charge of) falling away from moral habit which has not been done . . . which has been done . . . which has been done and not done[1] . . . on an unfounded (charge of) falling away from good habits which has not been done . . . which has been done . . . which has been done and not done . . . on an unfounded (charge of) falling away from right views which has not been done . . . which has been done . . .

[1] *katâkatāya*. *VA*. 1288 says "it is so called because (the one who is suspending) has chosen, *gahetvā*, both: done and not done" (presumably as his grounds for suspending, since falling away may have been done both by the individual whom he is suspending, and by another).

which has been done and not done, these nine suspensions . . . not legally valid.

"What are the nine suspensions of the Pātimokkha that are legally valid? If one suspends the Pātimokkha on a founded (charge of) falling away from moral habit which has not been done . . . which has been done . . . which has been done and not done . . . on a founded (charge of) falling from good habits . . . on a founded (charge of) falling away from right views which has not been done . . . which has been done . . . which has been done and not done, these nine suspensions . . . are legally valid.

"What are the ten suspensions of the Pātimokkha that are not legally valid? If one who is defeated is not sitting in that assembly,[1] if talk on an offence involving defeat is still going forward,[2] if one who has disavowed the training is not sitting in that assembly, if talk on disavowing the training is still going forward, if he submits himself to a legally valid complete assembly,[3] if he does not withdraw his acceptance[4] (of a formal act settled) in a legally valid complete assembly, if talk on withdrawing acceptance (of a formal act settled) in a legally valid complete assembly is still going forward, if he is not seen, heard or suspected of falling away from moral habit, if he is not seen, heard or suspected of falling away from good habits, if he is not seen, heard or suspected of falling away from right views, these ten suspensions of the Pātimokkha are not legally valid.

"What are the ten suspensions of the Pātimokkha that are legally valid? If one who is defeated is sitting in that assembly, if talk on an offence involving defeat is not still going forward . . . (*as in above paragraph, but the opposite in each case*) . . . if he is seen, heard or suspected of falling away

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[1] These clauses are explained in || 4 || below.

[2] A monk cannot be legally suspended while talk on his case is still in progress.

[3] *dhammikaṃ sāmaggiṃ upeti.* See MV. X. 5. 13; 6. 2 (*atthupeta, vyañjanupeta*).

[4] *na paccādiyati.* *VA.* 1288 says of *paccādiyati* (in the "legally valid" clause) it means that if he says the formal act should be carried out again, he withdraws his acceptance. But he who opens it up again falls into an offence of expiation. If he desires to find fault with a formal act while it is being carried out, and neither comes nor gives his consent, and protests if he has come, for this reason he falls into an offence of wrong-doing. (*Cf.* Pāc. 80.)

from right views, these ten suspensions of the Pātimokkha are legally valid. ‖ 3 ‖

"How (can it be said that) one who is defeated is sitting in that assembly? This is a case, monks, where by reason of those properties,[1] by reason of those features, by reason of those signs by which there comes to be commission of an offence involving defeat a monk sees (another) monk committing an offence involving defeat; or it may be that that monk does not himself see a monk [243] committing an offence involving defeat, but that another monk tells that monk: 'The monk So-and-so, your reverence, is committing an offence involving defeat'; or it may be that that monk does not himself see a monk committing an offence involving defeat and that no other monk tells that monk: 'The monk So-and-so, your reverence, is committing an offence involving defeat,' but that he himself tells the monk: 'I, your reverence, have committed an offence involving defeat.' Monks, that monk if he so desires, on account of what he has seen, or has heard, or has suspected may, on an Observance day, whether it is the fourteenth or the fifteenth, utter in the midst of the Order when that individual is present: 'Honoured sirs, let the Order listen to me. This individual So-and-so is committing an offence involving defeat. I am suspending the Pātimokkha for him. The Pātimokkha should not be recited in his presence.' This suspension of the Pātimokkha is legally valid. When the Pātimokkha has been suspended for that monk, if the assembly removes itself on account of any one of the ten dangers[2]—the danger from kings or . . . thieves or . . . fire or . . . water or . . . human beings or . . . non-human beings or . . . beasts of prey or . . . creeping things or because of danger to life or because of danger to the Brahma-faring—monks, that monk, if he so desires, may either in that residence or in another residence, utter in the midst of the Order in the presence of that individual: 'Honoured sirs, let the Order listen to me. The talk on the individual So-and-so's offence involving defeat was still going forward; that matter is not decided. If it seems right to the Order, the Order may decide this matter.'

[1] As at *Vin.* iii. 27.
[2] See rule at MV. II. 15. 4.

If he succeeds thus, that is good. If he does not succeed, he should, on an Observance day, whether the fourteenth or the fifteenth, utter in the midst of the Order and in the presence of that individual: 'Honoured sirs, let the Order listen to me. The talk on the individual So-and-so's offence involving defeat was still going forward; that matter is not decided. I am suspending the Pātimokkha for him, the Pātimokkha should not be recited in his presence.' This suspension of the Pātimokkha is legally valid. || 4 ||

"How (can it be said that) one who has disavowed the training is sitting in that assembly? This is a case, monks . . . [**244**] (*the same as* || 4 ||, *reading* disavowed the training *instead of* offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 5 ||

"How (can it be said that) he does not submit himself to a legally valid complete assembly? This is a case, monks . . . (*the same as* || 4 ||, *reading* does not submit himself to a legally valid complete assembly *instead of* offence involving defeat) . . . [**245**]. . . . This suspension of the Pātimokkha is legally valid. || 6 ||

"How (can it be said that) he withdraws his acceptance (of a formal act settled) in a legally valid complete assembly? This is a case, monks, . . . (*the same as* || 4 || *reading* withdraws his acceptance of a formal act settled in a legally valid complete assembly *instead of* offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 7 ||

"How (can it be said that) he is seen, heard or suspected of falling away from moral habit? This is a case, monks, . . . (*the same as* || 4 ||, *reading* seen, heard or suspected of falling away from moral habit *instead of* offence involving defeat). . . . This suspension of the Pātimokkha is legally valid. || 8 || "How (can it be said that) he is seen, heard or suspected of falling away from good habits? This is a case, monks, . . . (*see* || 8 ||). . . .

"How (can it be said that) he is seen, heard or suspected of falling away from right views? This is a case, monks, . . . [**246**] (*see* || 8 ||). . . . This suspension of the Pātimokkha is legally valid. These ten suspensions of the Pātimokkha are legally valid." || 9 || **3** ||

The First Portion for Recital.

Then the venerable Upāli approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Upāli spoke thus to the Lord:

"Lord, if a monk wishes to undertake an undertaking on his own behalf,[1] endowed with how many qualities is the undertaking that he may undertake on his own behalf?"

"Upāli, if a monk wishes to undertake an undertaking on his own behalf, the undertaking that he may undertake on his own behalf is endowed with five qualities. Upāli, if a monk wishes to undertake an undertaking on his own behalf, he should consider this: 'That undertaking which I wish to undertake on my own behalf, is it the right time to undertake this undertaking on my own behalf, or not?' If, Upāli, while that monk is considering, he knows thus: 'It is a wrong time[2] to undertake this undertaking on my own behalf, not a right time,' Upāli, that undertaking on his own behalf should not be undertaken. But if, Upāli, while that monk is considering, he knows thus: 'It is a right time to undertake this undertaking on my own behalf, not a wrong time,' Upāli, it should be further considered by that monk: 'That undertaking which I wish to undertake on my own behalf, is this undertaking on my own behalf about a true thing, or not?' If, Upāli, while that monk is considering, he knows thus: 'That undertaking on my own behalf is about an untrue thing, not a true thing,' Upāli, that undertaking on his own behalf should not be undertaken. But if, Upāli, while that monk is considering he knows thus: 'That undertaking on my own behalf is about a true thing, not an untrue thing,' Upāli, it should be further considered by that monk: 'That undertaking which I wish to undertake on my own behalf, is that undertaking connected with the goal, or not?' If, Upāli, while that monk is considering, he knows thus: 'This undertaking on my own behalf is unconnected with the goal,[3] not connected with it,' Upāli,

[1] *attādānaṃ ādātukāmena*. *VA*. 1288 says "here a monk wishing to search (or purify, *sodhetu*) the teaching—whatever legal question he undertakes on his own behalf (or, appropriates to himself, *attanā ādiyati*), that is called *attādāna*."

[2] *VA*. 1288 says a wrong time means when there is fear of kings, of thieves, of a scarcity of food, or if it is the rains-season.

[3] *VA*. 1288: it leads to danger to life, danger to the Brahma-faring.

that undertaking on his own behalf should not be undertaken. But if, Upāli, while that monk is considering, he knows thus: 'This undertaking on my own behalf is connected with the goal, not unconnected with it,' Upāli, it should be further considered by that monk: 'Will I, undertaking this undertaking on my own behalf, attract[1] monks who are comrades and associates to my side in accordance with *dhamma*, in accordance with discipline, or not?' If, Upāli, while that monk is considering, he knows thus: 'I, undertaking this undertaking on my own behalf, will not attract monks who are comrades and associates to my side in accordance with *dhamma*, in accordance with discipline,' Upāli, that undertaking on his own behalf should not be undertaken. But, if, Upāli, while that monk is considering, he knows thus: [**247**] 'I, undertaking this undertaking on my own behalf, will attract monks who are comrades and associates to my side in accordance with *dhamma*, in accordance with discipline,' Upāli, it should be further considered by that monk: 'From my having undertaken this undertaking on my own behalf, will there be for the Order from that source strife, quarrel, dispute, contention, schism in the Order, dissension in the Order, altercation in the Order, differences in the Order,[2] or not?' If, Upāli, while this monk is considering, he knows thus: 'From my having undertaken this undertaking on my own behalf, there will be for the Order from that source strife . . . differences in the Order,' Upāli, that undertaking should not be undertaken on his own behalf. But if, Upāli, while that monk is considering, he knows thus: 'From my having undertaken this undertaking on my own behalf, there will not be for the Order from that source strife . . . differences in the Order,' Upāli, that undertaking on his own behalf may be undertaken. Thus, Upāli, if an undertaking on one's own behalf is undertaken when it is endowed with these five qualities, later it will be no cause for remorse." || **4** ||

"Lord, if a monk is reproving,[3] willing to reprove another, when he has considered how many states within himself may he reprove the other?"

[1] *labhissāmi*.
[2] List as at MV. X. 1. 6, X. 5. 13; CV. VII. 5. 1.
[3] *Cf. A.* v. 79 ff., addressed to "monks."

"Upāli, if a monk is reproving, willing to reprove another, when he has considered five states within himself may he reprove the other. Upāli, when a monk is reproving, willing to reprove another, he should consider thus: 'Now, am I quite pure in bodily conduct,[1] am I possessed of pure bodily conduct, flawless, faultless? Is this state found in me, or not?' If, Upāli, this monk is not quite pure in bodily conduct, is not possessed of bodily conduct that is quite pure, flawless, faultless, there will be those who will say to him: 'Please do you, venerable one, train yourself as to body'—thus will those say to him.

"And again, Upāli, if a monk is reproving, willing to reprove another, he should consider thus: 'Now, am I quite pure in the conduct of speech, am I possessed of conduct in speech that is quite pure, flawless, faultless? Is this state found in me, or not?' If, Upāli, that monk is not quite pure in the conduct of speech. . . . 'Please do you, venerable one, train yourself as to speech'—thus will those say to him.

"And again, Upāli, if a monk is reproving, willing to reprove another, he should consider thus: 'Now is a mind of loving-kindness, without malice towards my fellow Brahma-farers, established in me? [248] Is this state found in me, or not?' If, Upāli, a mind of loving-kindness, without malice towards his fellow Brahma-farers, is not established in the monk, there will be those who will say to him: 'Please do you, venerable one, establish a mind of loving-kindness towards your fellow Brahma-farers'—thus those will say to him.

"And again, Upāli, if a monk is reproving, willing to reprove another, he should consider thus: 'Now, am I one who has heard much, an expert in the heard, a storehouse of the heard? Those things which are lovely at the beginning, lovely in the middle, lovely at the ending, and which, with the spirit, with the letter, declare the Brahma-faring utterly fulfilled, wholly purified—are such things much heard by me, learnt by heart, repeated out loud, pondered upon, carefully attended to, well penetrated by vision?[2] Now, is this state found in me, or not?' If, Upāli, the monk has not heard much . . . if such

[1] *Cf. M.* ii. 113.
[2] *Cf.* CV. IV. 14. 19.

things have not been . . . well penetrated by vision, there will be those who will say to him: 'Please do you, venerable one, master the tradition'[1]—there will be those who speak thus to him.

"And again, Upāli, if a monk is reproving, willing to reprove another, he should consider thus: 'Now,[2] are both the Pātimokkhas properly handed down[3] to me in detail, properly sectioned, properly regulated, properly investigated clause by clause, as to the linguistic form? Is this state found in me, or not?' If, Upāli, the two Pātimokkhas are not properly handed down to the monk in detail . . . as to the linguistic form, and if they say: 'Now where, your reverence, was this spoken by the Lord?'[4] and if questioned thus he is not able to explain, there will be those who will say to him: 'Please do you, venerable one, master discipline'—there will be those who speak thus to him. Upāli, if a monk is reproving, willing to reprove another, when he has considered these five states within himself, he may reprove the other. || 1 ||

"Lord, if a monk is reproving,[5] willing to reprove another, having caused how many states to be set up within himself, may he reprove the other?"

"Upāli, if a monk is reproving, willing to reprove another, having caused five states to be set up within himself, may he reprove the other. If he thinks, 'I will speak at a right time, not at a wrong time;[6] I will speak about fact[7] not about what is not fact; I will speak with gentleness, not with harshness; I will speak about what is connected with the goal, not about

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[1] *āgama*; here in opposition to *vinaya*, see next clause. On *āgatâgama*, one to whom the tradition has been handed down, see *B.D.* iii. 71, n. 1.

[2] As at *Vin.* iv. 51 (*B.D.* ii. 266, where see notes), and above CV. IV. **14**. 19.

[3] *āgatāni*; *cf.* *āgatâgama* and *suttâgata* at e.g. *Vin.* iv. 144 (*B.D.* iii. 43, n. 5).

[4] *VA.* 1289 explains, "in which town was this rule of training spoken by the Lord?"—thus making "where" refer to locality and not to context.

[5] *Cf.* *A.* iii. 196, where this passage is put into the mouth of Sāriputta, *A.* v. 81 (addressed to monks). The five recur at *D.* iii. 236. *Cf.* also *M.* i. 95.

[6] *Cf.* *M.* i. 126, *A.* iii. 243. *VA.* 1289 explains "one monk having obtained leave from another (to reprove him), when he is reproving him speaks at a right time. But reproving him in the midst of an Order or a group, in a hut where tickets and conjey are distributed, in a quadrangular building, when he is walking for alms, on a road, on a seat or in a hall, when he is among his supporters, or at the moment of the Invitation—this is called at a wrong time."

[7] *bhūtena*, about what has happened. *VA.* 1290 explains by *taccha*, what is true, real, justified.

what is unconnected with the goal; I will speak with a mind of loving-kindness, not with inner hatred.' Upāli, if a monk is reproving, willing to reprove another, having made these five states to be set up within himself, he may reprove the other." || 2 ||

"Lord, in how many ways may remorse be caused in a monk who reproves according to what is not the rule?" [249]

"Upāli, in five ways[1] may remorse be caused in a monk who reproves according to what is not the rule. One says: 'The venerable one reproved at a wrong time, not at a right time—you have need for remorse.[2] The venerable one reproved about what is not fact, not about what is fact—you have need for remorse. The venerable one reproved with harshness, not with gentleness . . . with what is unconnected with the goal, not with what is connected with the goal . . . with inner hatred, not with a mind of loving-kindness—you have need for remorse.' Upāli, in these five ways may remorse be caused in a monk who reproves according to what is not the rule. What is the reason for this? To the end that no other monk might think that one might be reproved about what is not fact." || 3 ||

"But, Lord, in how many ways may no remorse be caused in a monk who has been reproved according to what is not the rule?"

"Upāli, in five ways may no remorse be caused in a monk who has been reproved according to what is not the rule. One says: 'The venerable one reproved at a wrong time, not at a right time—you have no need for remorse.[3] The venerable one reproved . . . with inner hatred, not with a mind of loving-kindness—you have no need for remorse.' Upāli, in these five ways may no remorse be caused in a monk who has been reproved according to what is not the rule." || 4 ||

"Lord, in how many ways may no remorse be caused in a monk who reproves according to rule?"

"In five ways,[4] Upāli, may no remorse be caused in a monk

[1] *Cf. A.* iii. 197.
[2] Here presumably the reprover is being spoken to.
[3] Here the one reproved is being spoken to.
[4] *Cf. A.* iii. 198.

who reproves according to rule. One says: 'The venerable one reproved at a right time, not at a wrong time—you have no need for remorse. The venerable one reproved . . . not with inner hatred, but with a mind of loving-kindness—you have no need for remorse.' In these five ways, Upāli, may no remorse be caused in a monk who reproves according to rule. What is the reason? To the end that another monk should think that one should be reproved about what is fact." || 5 ||

"But, Lord, in how many ways may remorse be caused in a monk who has been reproved according to rule?"

"In five ways, Upāli, may remorse be caused in a monk who has been reproved according to rule. One says: 'The venerable one reproved at a right time, not at a wrong time—you have need for remorse. The venerable one reproved . . . not with inner hatred, but with a mind of loving-kindness—you have need for remorse.' Upāli, in these five ways may remorse be caused in a monk who has been reproved according to the rule." || 6 ||

"Lord, if a monk is reproving, willing to reprove another, having attended to how many states within himself may he reprove the other?"

"Upāli, if a monk is reproving, willing to reprove another, having attended to five states within himself, he may reprove the other: compassion, seeking welfare, sympathy, removal of offences, aiming at discipline. Upāli, if a monk is reproving, willing to reprove another, having attended to these five states [250] within himself, he may reprove the other."

"But, Lord, in how many mental objects should there be support for a monk who has been reproved?"

"Upāli, there should be support in two mental objects for a monk who has been reproved: in truth and in being imperturbable."[1] || 7 || 5 ||

Told is the Ninth Section: that on suspending the Pātimokkha.

In this section there are thirty items. This is its key:

On an Observance so long as a depraved monk does not depart,

[1] *akuppa*, being free from anger, immovable. *Cf. A.* iii. 198, which slightly elaborates the thoughts a reproved monk might have.

Urged off[1] by Moggallāna, a wonder, in the conqueror's instruction, /
Deepens and gradual training, fixed (and) do not transgress,
(with) a corpse (and) the Order suspends, streams (and) they lose, /
Streams (and) they attain nibbāna, and the one taste is freedom,
many (and) *dhamma* and discipline too, (great) beings and the eight ariyan men :[2] /
Having made it like the ocean, he tells of excellence[3] in the teaching.
Pātimokkha on an Observance day, "no one knows about us," /
"In case," they looked down upon. One, two, three, four, five, six, seven, eight, and nine and ten. /
(One of) moral habit, good habits, right views and mode of livelihood—the four disciples,
defeat and entailing a Formal Meeting, of expiation, that ought to be confessed, /
Wrong-doing among the fivefold divisions as they are, and falling away from moral habit and good habits,
and with what has not been done and has been done[4] in the six divisions as they are, /
And about defeat and entailing a Formal Meeting, a grave offence and one of expiation
and likewise one that ought to be confessed and one of wrong-doing and one of wrong speech, /
Falling away from moral habit and good habits and falling away from right views and mode of livelihood,
and those eight dones and not dones with one as to moral habit, good habits, right views, /
Also not dones and dones and likewise the done and not done
are likewise spoken of as ninefold by the system[5] in accordance with fact, /

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[1] *niccuddo.* Should this be *nicchuddho* (from *nicchubhati*) as in Sinh. reading? Oldenberg suggests *nicchuddo* = *nicchudito.* Siam. edn. reads *nicuttho* with *v.l. nicchuddo.*

[2] The ariyan men are those who follow Gotama's teachings, his disciples. The "eight" are the classes of those who attain stream-winning, once-returning, no return and arahantship and the fruits of these four ways.

[3] *guṇaṃ.* Sinh. reads *guṇā.*

[4] Sinh. and Siam. read, more correctly, *akatāya katāya ca* for Oldenberg's text's *akatā katāya ca.*

[5] *ñāyato,* Sinh. edn. reading *jānatā.*

Defeated, still going forward, and likewise one who has disavowed,
he submits, he withdraws acceptance, talk on withdrawing acceptance and whoever /
falls away from moral habit and good habits, and likewise as to falling away from right views,
seen, heard, suspected, the tenfold, this he should know. /
A monk sees a monk, and another tells what he has seen,[1]
a pure one tells him of it himself:[2] he suspends the Pātimokkha. /
If it removes itself on account of a danger—kings, thieves, fire, water and
human beings and non-human beings and beasts of prey and creeping things, to life, to the Brahma (faring)— /
Because of a certain one of the ten, or as to one among the others,
and he should know just what is legally valid, what is not legally valid as it accords with the way. / [251]
The right time (and) according to fact (and) connected with the goal, "I will attract," "There will be,"
Conduct of body and speech, loving-kindness, great learning,[3] both. /
He should reprove at the right time, about fact, with gentleness, about the goal,[4] with loving-kindness.[4]
As a speech should dispel remorse caused by what is not the rule /
It dispels the remorse of one who reproves or who is reproved according to rule.
Compassion, seeking welfare, sympathy, removal, aiming at— /
The conduct for one reproving is explained[5] by the Self-awakened One.
And the proper course for the reproved one is in the truth as well as in being imperturbable. [252]

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[1] Text: *vipass' añño cārocati;* Sinh. edn.: *añño cārocayā taṃ;* Siam. edn. *añño cārocayāti taṃ.*

[2] Text: *taṃ suddheva tassa akkhāti.* Oldenberg suggests at *Vin.* ii. 326 *taṃ sv' eva tassa akkhāti.* Sinh. and Siam. edns. read *suddho va tassa akkhāti.*

[3] *bāhusaccaṃ.* Oldenberg suggests at *Vin.* ii. 326 *bāhusuccaṃ.* But *bāhusacca* = *bahussuta* at e.g. CV. IX. 5. 1. The word also occurs at *M.* i. 445; *A.* i. 38 (*bahu-* should here read *bāhu-*), ii. 218; *Vin.* iii. 10; *Khu.* p. 3. It is explained at *MA.* iii. 156 = *KhuA.* 134 as *bahussutabhāva,* the condition of having heard much.

[4] Sinh. edn. reads *attamettena* for Oldenberg's and Siam. edn.'s *atthamettena.*

[5] *pakāsitā* in Sinh. and Siam. edns., and as suggested by Oldenberg, *Vin.* ii. 326, instead of text's *pakāsitaṃ.*

THE LESSER DIVISION (CULLAVAGGA) X

At one time the Awakened One, the Lord, was staying among the Sakyans at Kapilavatthu in the Banyan monastery.[1] Then the Gotamid, Pajāpatī the Great, approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great, spoke thus to the Lord:

"Lord, it were well that women should obtain the going forth from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder."

"Be careful, Gotami, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder." And a second time. . . . And a third time did the Gotamid, Pajāpatī the Great speak thus to the Lord: "Lord, it were well. . . ."

"Be careful, Gotami, of the going forth of women from home into homelessness in this *dhamma* and discipline proclaimed by the Truth-finder."

Then the Gotamid, Pajāpatī the Great, thinking: "The Lord does not allow women to go forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder," afflicted, grieved, with a tearful face and crying, having greeted the Lord, departed keeping her right side towards him. || 1 ||

Then the Lord having stayed at Kapilavatthu for as long as he found suiting, set out on tour for Vesālī. Gradually, walking on tour, he arrived at Vesālī. The Lord stayed there in Vesālī in the Great Grove in the Gabled Hall. Then the Gotamid, Pajāpatī the Great, having had her hair cut off, having donned saffron robes, set out for Vesālī with several Sakyan women, and in due course approached Vesālī, the Great Grove, the Gabled Hall. Then the Gotamid, Pajāpatī the Great, her feet swollen, her limbs covered with dust, with tearful face, and crying, stood outside the porch of the gateway.

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[1] Down to end of X. 1 occurs also at *A*. iv. 274–9.

[253] The venerable Ānanda saw the Gotamid, Pajāpatī the Great, standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying; seeing her, he spoke thus to the Gotamid, Pajāpatī the Great:

"Why are you, Gotami, standing . . . and crying?"

"It is because, honoured Ānanda, the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder."

"Well now, Gotami, stay[1] here a moment,[2] until I have asked the Lord for the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." || 2 ||

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord:

"Lord, this Gotamid, Pajāpatī the Great, is standing outside the porch of the gateway, her feet swollen, her limbs covered with dust, with tearful face and crying, and saying that the Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. It were well, Lord, if women might obtain the going forth from home . . . by the Truth-finder."

"Be careful, Ānanda, of the going forth of women from home . . . by the Truth-finder." And a second time. . . . And a third time the venerable Ānanda spoke thus to the Lord: "It were well, Lord, if women might obtain the going forth . . . proclaimed by the Truth-finder."[3]

"Be careful, Ānanda, of the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." Then the venerable Ānanda, thinking: "The Lord does not allow the going forth of women from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder. Suppose now that I, by some other method, should ask the Lord for the going forth of women

[1] *hohi*.
[2] Not in *A*. version.
[3] See *Vin*. ii. 289 where Ānanda was charged at the Council of Rājagaha with having persuaded Gotama to admit women to the Order, thus causing its decay.

from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." Then the venerable Ānanda spoke thus to the Lord:

"Now, Lord, are women, having gone forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, able to realise the fruit of stream-attainment or the fruit of once-returning or the fruit of non-returning or perfection?"

"Women, Ānanda, having gone forth . . . are able to realise . . . perfection."

"If, Lord, women, having gone forth . . . are able to realise . . . perfection—and, Lord, the Gotamid, Pajāpatī the Great, was of great service: she was the Lord's aunt, [**254**] foster-mother, nurse, giver of milk, for when the Lord's mother passed away she suckled him[1]—it were well, Lord, that women should obtain the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder." || 3 ||

"If, Ānanda, the Gotamid, Pajāpatī the Great, accepts eight important rules,[2] that may be ordination[3] for her:

"A nun who has been ordained (even) for a century must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. And this rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"A nun must not spend the rains in a residence where there is no monk. This rule too is to be honoured . . . during her life.

"Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule too is to be honoured . . . during her life.

"After the rains a nun must 'invite' before both Orders in respect of three matters: what was seen, what was heard, what was suspected. This rule too is to be honoured . . . during her life.

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[1] See *M.* iii. 253.

[2] *garudhammā.* See *B.D.* ii. 266, n. 11. Besides at *A.* iv. 276, these rules are given at *Vin.* iv. 51 (see *B.D.* ii. 268–9 for notes).

[3] *AA.* iv. 134 says "that may be her going forth as well as (her) ordination." She would not therefore have to pass two years as a probationer, and this practice will no doubt have been introduced later, after an Order of nuns had been in being for some time.

"A nun, offending against an important rule, must undergo *mānatta* (discipline) for half a month before both Orders. This rule too must be honoured . . . during her life.

"When, as a probationer, she has trained in the six rules for two years, she should seek ordination from both Orders. This rule too is to be honoured . . . during her life.

"A monk must not be abused or reviled in any way by a nun. This rule too is to be honoured . . . during her life.

"From to-day admonition of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule too is to be honoured, respected, revered, venerated, never to be transgressed during her life.

"If, Ānanda, the Gotamid, Pajāpatī the Great, accepts these eight important rules, that may be ordination for her." || 4 ||

Then the venerable Ānanda, having learnt the eight important rules from the Lord, approached the Gotamid, Pajāpatī the Great; having approached, he spoke thus to the Gotamid, Pajāpatī the Great:

"If you, Gotami, will accept eight important rules, that will be the ordination for you: a nun who has been ordained (even) for a century. . . . From to-day admonition of monks by nuns is forbidden . . . never to be transgressed during your life. If you, Gotami, will accept these eight important rules, that will be the ordination for you."

"Even,[1] honoured Ānanda, as a woman or a man when young, of tender years, and fond of ornaments, having washed (himself and his) head, [255] having obtained a garland of lotus flowers or a garland of jasmine flowers or a garland of some sweet-scented creeper, having taken it with both hands, should place it on top of his head—even so do I, honoured Ānanda, accept these eight important rules never to be transgressed during my life." || 5 ||

Then the venerable Ānanda approached the Lord: having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: "Lord, the eight important rules were accepted by the Gotamid, Pajāpatī the Great."

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[1] Besides at *A*. iv. 278 this simile occurs at *M*. i. 32, and the first part at *Vin*. iii. 68 (see *B.D*. i. 117 for notes).

"If, Ānanda, women had not obtained the going forth from home into homelessness in the *dhamma* and discipline proclaimed by the Truth-finder, the Brahma-faring, Ānanda, would have lasted long, true *dhamma* would have endured for a thousand years. But since, Ānanda, women have gone forth . . . in the *dhamma* and discipline proclaimed by the Truth-finder, now, Ānanda, the Brahma-faring will not last long, true *dhamma* will endure only for five hundred years.

"Even, Ānanda, as those households which have many women and few men easily fall a prey to robbers, to pot-thieves,[1] even so, Ānanda in whatever *dhamma* and discipline women obtain the going forth from home into homelessness, that Brahma-faring will not last long.

"Even, Ānanda, as when the disease known as mildew[2] attacks a whole field of rice that field of rice does not last long, even so, Ānanda, in whatever *dhamma* and discipline women obtain the going forth . . . that Brahma-faring will not last long.

"Even, Ānanda, as when the disease known as red rust[3] attacks a whole field of sugar-cane, that field of sugar-cane does not last long, even so, Ānanda, in whatever *dhamma* and discipline . . . that Brahma-faring will not last long.

"Even, Ānanda, as a man,[4] looking forward, may build a dyke to a great reservoir so that the water may not overflow, even so, Ānanda, were the eight important rules for nuns laid down by me, looking forward, not to be transgressed during their life." || 6 || **1** ||

Told are the Eight Important Rules for Nuns.

Then the Gotamid, Pajāpatī the Great approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord:

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[1] *kumbhatthenaka*. *VA*. 1291 says "having lit a light in a pot, by its light they search others' houses for booty." *AA*. iv. 136 is the same, and *SA*. ii. 223 very similar. The simile occurs also at *S*. ii. 264.

[2] *setaṭṭhika*, "white-as-bones." See *B.D.* i. 11, n. 4. *G.S.* iv. 185, n. 2, gives explanation of *AA*. iv. 136 (= *VA*. 1291 on above): some insect bores the stem, so that the head of the paddy is unable to get the sap.

[3] *mañjeṭṭhika*. *VA*. 1291 explains that the ends of the sugar canes become red; also *AA*. iv. 136.

[4] *Cf.* like similes at *M*. iii. 96, *A*. iii. 28.

" Now, what line of conduct, Lord, should I follow in regard to these [256] Sakyan women ? " Then the Lord, gladdened, rejoiced, roused, delighted the Gotamid, Pajāpatī the Great, with talk on *dhamma*. Then the Gotamid, Pajāpatī the Great, gladdened . . . delighted by the Lord with talk on *dhamma*, having greeted the Lord, departed keeping her right side towards him. Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying :

" I allow, monks, nuns to be ordained by monks."[4] || 1 ||

Then these nuns spoke thus to the Gotamid, Pajāpatī the Great : " The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks."

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " Honoured Ānanda, these nuns spoke to me thus : 'The lady is not ordained, neither are we ordained, for it was thus laid down by the Lord : nuns should be ordained by monks '."

Then the venerable Ānanda approached the Lord ; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord : "Lord, the Gotamid, Pajāpatī the Great spoke thus: ' Honoured Ānanda, these nuns spoke to me thus . . . nuns should be ordained by monks '."

"At the time, Ānanda, when the eight important rules were accepted by the Gotamid, Pajāpatī the Great, that was her ordination." || 2 || 2 ||

Then the Gotamid, Pajāpatī the Great approached the venerable Ānanda ; having approached, having greeted the venerable Ānanda, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the venerable Ānanda : " I, honoured Ānanda, am asking one boon from the Lord : It were well,

[4] *Cf.* the sixth important rule above. Also see *B.D.* iii, Intr. p. xliv ff.

Lord, if the Lord would allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority."

Then the venerable Ānanda approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Ānanda spoke thus to the Lord: "Lord, the Gotamid, Pajāpatī the Great spoke thus: 'I, honoured Ānanda, am asking one boon . . . according to seniority'."

"This is impossible, Ānanda, [**257**] it cannot come to pass, that the Truth-finder should allow greeting, standing up for, salutation and the proper duties between monks and nuns according to seniority. Ānanda, these followers of other sects, although liable to poor guardianship, will not carry out greeting, standing up for, salutation and proper duties towards women, so how should the Truth-finder allow greeting . . . and proper duties towards women?" Then the Lord, on this occasion, having given reasoned talk, addressed the monks, saying:

"Monks, one should not carry out greeting, rising up for salutation and proper duties towards women.[1] Whoever should carry out (one of these), there is an offence of wrong-doing." || **3** ||

Then the Gotamid, Pajāpatī the Great approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord: "Lord, those rules of training for nuns which are in common with those for monks,[2] what line of conduct should we, Lord, follow in regard to these rules of training?"

"Those rules of training for nuns, Gotami, which are in common with those for monks, as the monks train themselves, so should you train yourselves in these rules of training."

"Those rules of training for nuns, Lord, which are not in common with those for monks, what line of conduct should we, Lord, follow in regard to these rules of training?"

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[1] At CV. VI. **6**. 5 women are among those not to be greeted.
[2] See *B.D.* iii, Intr. p. xxxii f., xxxvii f.

"Those rules of training for nuns, Gotami, which are not in common with those for monks, train yourselves in the rules of training according as they are laid down." ||4||

Then the Gotamid, Pajāpatī the Great approached the Lord; having approached, having greeted the Lord, she stood at a respectful distance. As she was standing at a respectful distance, the Gotamid, Pajāpatī the Great spoke thus to the Lord:[1] "Lord, it were well if the Lord would teach me *dhamma* in brief so that I, having heard the Lord's *dhamma*, might live alone, aloof, zealous, ardent, self-resolute."

"Whatever are the states,[2] of which you, Gotami, may know: these states lead to passion, not to passionlessness, they lead to bondage, not to the absence of bondage, they lead to the piling up (of rebirth), not to the absence of piling up, they lead to wanting much, not to wanting little, they lead to discontent, not to contentment, they lead to sociability, not to solitude, they lead to indolence, not to the putting forth of energy, [258] they lead to difficulty in supporting oneself, not to ease in supporting oneself—you should know definitely, Gotami: this is not *dhamma*, this is not discipline, this is not the Teacher's instruction. But whatever are the states of which you, Gotami, may know: these states lead to passionlessness, not to passion . . . (*the opposite of the preceding*) . . . they lead to ease in supporting oneself, not to difficulty in supporting oneself—you should know definitely, Gotami: this is *dhamma*, this is discipline, this is the Teacher's instruction."[3] ||5||

Now at that time the Pātimokkha was not recited to nuns. They told this matter to the Lord.[4] He said: "I allow you, monks, to recite the Pātimokkha to the nuns." Then it occurred to the nuns: "Now, by whom should the Pātimokkha be recited to nuns?" They told this matter to the Lord.

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[1] As at *A*. iv. 280.
[2] So *AA*. iv. 137 (on A. iv. 280).
[3] *VA*. 1292 and *AA*. iv. 137 say that on account of this exhortation, Pajāpatī attained arahantship.
[4] Usually the nuns approach the Lord only through the mediation of the monks. Here it would appear as if the monks had themselves observed that the nuns were not hearing the Pātimokkha and reported the matter to the Lord on their own initiative.

He said: "I allow, monks, the Pātimokkha to be recited to nuns by monks."

Now at that time monks, having approached a nunnery, recited the Pātimokkha to nuns.[1] People looked down upon, criticised, spread it about, saying: "These are their wives, these are their mistresses; now they will take their pleasure together." Monks heard these people who . . . spread it about. Then these monks told this matter to the Lord. He said:

"Monks, the Pātimokkha should not be recited to nuns by monks. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, the Pātimokkha to be recited to nuns by nuns."

The nuns did not know how to recite the Pātimokkha. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'The Pātimokkha should be recited thus'." || 1 ||

Now at that time nuns did not confess[2] offences. They told this matter to the Lord. He said: "Monks, an offence should not be not confessed by a nun. Whoever should not confess it, there is an offence of wrong-doing." The nuns did not know how to confess offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'An offence should be confessed thus'." [259]

Then it occurred to monks: "Now, by whom should nuns' offences be acknowledged?" They told this matter to the Lord. He said: "I allow you, monks to acknowledge nuns' offences through monks."

Now at that time nuns, having (each) seen a monk on a carriage-road and in a cul-de-sac and at cross-roads,[3] having (each) laid down her bowl on the ground, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, confessed an offence. People . . . spread it about, saying: "These are their wives, these are their mistresses; having treated them

[1] *Cf.* Pāc. 23 where the modest monks complain that monks go to the nuns' quarters to exhort them.

[2] *paṭikaronti.*

[3] *Cf.* Nuns' Pāc. 14. These three words are defined at *Vin.* iv. 271 (*B.D.* iii. 268); see also *Vin.* iv. 176 in definition of "among the houses."

contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "Monks, nuns' offences should not be acknowledged by monks. Whoever should acknowledge (one), there is an offence of wrong-doing. I allow, monks, nuns' offences to be acknowledged by nuns." The nuns did not know how to acknowledge offences. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'An offence should be acknowledged thus'." || 2 ||

Now at that time (formal) acts[1] were not carried out for nuns. They told this matter to the Lord. He said: "I allow, monks, a (formal) act to be carried out for nuns." Then it occurred to monks: "Now, by whom should (formal) acts for nuns be carried out?" They told this matter to the Lord. He said: "I allow, monks, (formal) acts for nuns to be carried out by monks."

Now at that time nuns on whose behalf (formal) acts had been carried out,[2] having (each) seen a monk on a carriage-road and in a cul-de-sac and at cross-roads, having (each) laid down her bowl on the ground, having arranged her upper robe over one shoulder, having sat down on her haunches, having saluted with joined palms, asked forgiveness[3] thinking, "Surely it should be done thus." As before[4] people . . . spread it about, saying: "These are their wives, these are their mistresses; having treated them contemptuously during the night now they are asking for forgiveness." They told this matter to the Lord. He said: "Monks, a (formal) act on behalf of nuns should not be carried out by monks. Whoever should (so) carry one out, there is an offence of wrong-doing. I allow, monks, nuns to carry out (formal) acts on behalf of the nuns." Nuns did not know how (formal) acts should be carried out. They told this matter to the Lord. He said: "I allow you, monks, to explain to the nuns through monks, saying: 'A (formal) act should be carried out thus'." || 3 || 6 ||

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[1] *VA*. 1292 says "acts of censure and so on, and also the sevenfold formal acts." The former number five, as at *Vin*. i. 49. The legal questions amount to seven, as at *Vin*. iv. 207, and probably these are meant.

[2] *katakammā*.

[3] *VA*. 1292 says, "saying, 'we will not act in such a way again'."

[4] Above in X. 6. 2

Now at that time nuns, in the midst of an Order,[1] [260] striving, quarrelling, falling into disputes, wounding one another with the weapons of the tongue,[2] were not able to settle that legal question. They told this matter to the Lord. He said: "I allow you, monks, to settle nuns' legal questions by monks."

Now at that time monks were settling a legal question for nuns, but as that legal question was being investigated there were to be seen both nuns who were entitled to take part in a (formal) act[3] and those who had committed an offence.[4] The nuns spoke thus: "It were well, honoured sirs, if the ladies themselves[5] could carry out (formal) acts for nuns, if the ladies themselves could acknowledge an offence of nuns, but it was thus laid down by the Lord: 'Nuns' legal questions should be settled by monks'." They told this matter to the Lord. He said:

"I allow you, monks, having cancelled[6] the carrying out by monks of nuns' (formal) acts, to give it into the charge of nuns to carry out nuns' (formal) acts by nuns; having cancelled (the acknowledgment) by monks of nuns' offences, to give it into the charge of nuns to acknowledge nuns' offences by nuns." || 7 ||

Now at that time the nun who was the pupil of the nun Uppalavaṇṇā had followed after the Lord for seven years mastering discipline, but because she was of confused mindfulness, what she had learnt she forgot. That nun heard it said

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[1] *Cf. Vin.* i. 341, *M.* iii. 152.

[2] *mukhasattīhi vitudantā*, not "got to blows" as at *Vin. Texts* iii. 333, but "inflicting wounds with the mouth."

[3] *kammappattāya* as at MV. IX. 3. 5, but perhaps here, as nuns were not yet entitled to take part in formal acts, meaning "had fallen into the need for having a formal act carried out on their account." There are two *v. ll.*, see *Vin.* ii. 327.

[4] *āpattigāminiyo.*

[5] *ayyā va.* The nuns are not asking the monks to do these things, as made out at *Vin. Texts* iii. 333, but are hoping to get the Lord's decree altered.

[6] *ropetvā. Ropeti* can mean to direct towards, also to cancel, and to pass off. *P.E.D.* favours the latter. *Vin. Texts* iii. 334 has "set on foot." *Comy.* reads *āropetvā* (with *v.l. ropetvā*), which means: to bring about, to get ready; to tell, to show, etc. *VA.* 1292 says "saying, 'this formal act among those of censure and so on, against whom is it to be carried out?' having explained (*āropetvā*) it thus, he says 'Now you carry it out yourselves'—it should be given into the charge of. But if a certain one was explained and they carry out another, (monks) saying: 'They are carrying out a formal act of guidance (*niyasakamma* for *nissayak-*), against one deserving a formal act of censure,' here, according to what is said, they show what should be carried out."

that the Lord wished to come to Sāvatthī. Then it occurred to that nun: "For seven years I have followed the Lord mastering discipline, but because I am of confused mindfulness, what I have learnt is forgotten. Hard it is for a woman to follow after a teacher for as long as her life lasts. What line of conduct should be followed by me?" Then that nun told this matter to the nuns. The nuns told this matter to the monks. The monks told this matter to the Lord. He said: "I allow, monks, discipline to be taught to nuns by monks." ||**8**||

The First Portion for Repeating.

Then the Lord, having stayed in Vesālī for as long as he found suiting, set out on tour for Sāvatthī. Gradually, walking on tour, he arrived at Sāvatthī. The Lord stayed there at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's [**261**] monastery. Now at that time the group of six monks sprinkled nuns with muddy water, thinking: "Perhaps they may be attracted[1] to us." They told this matter to the Lord. He said: "Monks, nuns should not be sprinkled with muddy water by monks. Whoever should (so) sprinkle them, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty[2] on that monk." Then it accurred to monks: "Now, how is the penalty to be inflicted?" They told this matter to the Lord. He said:

"Monks, that monk is to be made one who is not to be greeted by the Order of nuns."

Now at that time the group of six monks, having uncovered their bodies . . . thighs . . . private parts, showed them to nuns; they offended[3] nuns, they associated with[4] nuns, thinking: "Perhaps they may be attracted to us." They told this matter to the Lord. He said: "Monks, a monk, having uncovered his body . . . thighs . . . private parts should not show them to nuns, he should not offend nuns, he should not associate

[1] *sārajjeyyum*. *Cf.* *sārajjati* at CV. V. **3**. 1.

[2] *daṇḍakamma*, as at *Vin*. i. 75, 76, 84.

[3] *obhāsanti*, explained at *VA*. 1292 as *asaddhammena obhāsenti*. See also *Vin*. iii. 128, and Bu's remarks, given at *B.D.* i. 216, n. 2.

[4] *sampayojenti*. *VA*. 1292 says men "associated with" nuns according to what is not true *dhamma* (or in a wrong way, *asaddhammena*). *Cf.* CV. I. **5** (at the end).

together with nuns. Whoever should (so) associate, there is an offence of wrong-doing. I allow you, monks, to inflict a penalty on that monk." Then it occurred to monks: . . . (*as in above paragraph*) . . . "Monks, that monk is to be made one who is not to be greeted by the Order of nuns." || 1 ||

Now at that time the group of six nuns sprinkled monks with muddy water . . . (*repeat* || 1 || *down to*) "I allow you, monks, to inflict a penalty on that nun." Then it occurred to the monks: "Now how should the penalty be inflicted?" They told this matter to the Lord. He said: "I allow you, monks, to make a prohibition."[1] When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her[2])."

Now at that time the group of six nuns, having uncovered their bodies . . . their breasts . . . their thighs . . . their private parts, showed them to monks [262] . . . "I allow you, monks, to make a prohibition." When the prohibition was made they did not comply with it. They told this matter to the Lord. He said: "I allow you, monks, to suspend exhortation (for her)." || 2 ||

Then it occurred to monks: "Now, is it allowable to carry out Observance together with a nun whose exhortation has been suspended, or is it not allowable?" They told this matter to the Lord. He said:

"Monks, Observance should not be carried out together with a nun whose exhortation has been suspended so long as that legal question is not settled."

Now at that time the venerable Upāli, having suspended exhortation, set out on tour. Nuns looked down upon, criticised, spread it about, saying: "How can the master Upāli, having suspended exhortation, set out on tour?" They told this matter to the Lord. He said: "Monks, having

[1] *āvaraṇa*. *VA*. 1292 says this is hindering them from entering a dwelling-place. *Cf*. the word at *Vin*. i. 84, where it is the *daṇḍakamma*, the penalty imposed on novices and preventing them from entering a monastery.

[2] *VA*. 1293 says "here it means that not having gone to a nunnery (the exhortation) may be suspended, but the nuns who have come for exhortation should be told, 'This nun is impure, she has an offence; I am suspending exhortation for her, do not carry out Observance with her'."

suspended exhortation, one should not set out on tour. Whoever should (thus) set out, there is an offence of wrong-doing."

Now at that time ignorant, inexperienced (monks) suspended exhortation. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended by an ignorant, inexperienced (monk). Whoever (such) should suspend it, there is an offence of wrong-doing."

Now at that time monks suspended exhortation without ground, without reason. They told this matter to the Lord. He said: "Monks, exhortation should not be suspended without ground, without reason. Whoever should (so) suspend it, there is an offence of wrong-doing."

Now at that time, monks, having suspended exhortation, did not give a decision.[1] They told this matter to the Lord. He said: "Monks, having suspended exhortation, you should not not give a decision. Whoever should not give (one), there is an offence of wrong-doing." || 3 ||

Now at that time nuns did not go for exhortation. They told this matter to the Lord. He said: "Monks, nuns should not not go for exhortation. Whoever should not go, should be dealt with according to the rule.[2]

Now at that time the entire Order of nuns went for exhortation. People looked down upon, [**263**] criticised, spread it about, saying: "These are their wives, these are their mistresses, now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, the entire Order of nuns should not go for exhortation. If it should go thus, there is an offence of wrong-doing. I allow, monks, four or five nuns to go for exhortation."

Now at that time four or five nuns went for exhortation. As before, people . . . spread it about, saying: "These are their wives . . . now they will take their pleasure together." They told this matter to the Lord. He said: "Monks, four or five nuns should not go (together) for exhortation. If they should go thus, there is an offence of wrong-doing. I allow, monks, two or three nuns to go (together) for exhortation: having approached one monk, having (each one) arranged her upper robe over one shoulder, having honoured his feet, having

[1] *I.e.* on the matter for which exhortation was suspended.
[2] Nuns' Pāc. 58.

sat down on her haunches, having saluted with joined palms, they should speak to him thus: 'Master, the Order of nuns honours the feet of the Order of monks, and asks about (the right time for) coming for exhortation; may the Order of nuns, master, hear what is (the right time for) coming for exhortation.' It should be said by the one who recites the Pātimokkha: 'Is there any monk agreed upon as exhorter of the nuns?' If there is some monk agreed upon as exhorter of the nuns, it should be said by the one who recites the Pātimokkha: 'The monk So-and-so is agreed upon as exhorter of the nuns; let the Order of nuns approach him.' If there is not some monk agreed upon as exhorter of the nuns, the one who recites the Pātimokkha should say: 'Which venerable one is able to exhort the nuns?' If some one is able to exhort the nuns and if he is endowed with the eight qualities,[1] having gathered together, they should be told: 'The monk So-and-so is agreed upon as the exhorter of the nuns; let the Order of nuns approach him.' If no one is able to exhort the nuns, the one who recites the Pātimokkha should say: 'There is no monk agreed upon as exhorter of the nuns. Let the Order of nuns strive on with friendliness'."[2] || 4 ||

Now at that time monks did not undertake the exhortation. They told this matter to the Lord. He said: "Monks, the exhortation should not not be undertaken. Whoever should not undertake it, there is an offence of wrong-doing."

Now at that time a certain monk was ignorant; nuns, having approached him, spoke thus: "Master, undertake the exhortation." [264] He said: "But I, sisters, am ignorant. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was thus laid down by the Lord: 'The exhortation of nuns should be undertaken by monks'." They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, to undertake the exhortation through the others."

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[1] See *Vin.* iv. 51 (*B.D.* ii. 265 ff.).

[2] *pāsādikena sampādetu*; *Vin. Texts* iii. 339 has "may the Bhikkhunisaṁgha obtain its desire in peace," thus deriving "in peace," *pāsādikena*, from *pasādeti*. But their desire was to hear the exhortation. As this was impossible, they were advised to do the best they could without it. *Cf. appamādena sampādetha.* Here the notion is probably that the nuns, even without the exhortation, should labour on, strive themselves, peacefully and in friendliness with one another.

Now at that time a certain monk was ill; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am ill. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, excepting an ill one, to undertake the exhortation through the others."

Now at that time a certain monk was setting out on a journey; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am setting out on a journey. How can I undertake the exhortation?" "Master, undertake the exhortation, for it was laid down by the Lord: 'Except for an ignorant one, except for an ill one, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "I allow you, monks, excepting an ignorant one, excepting an ill one, excepting one setting out on a journey, to undertake the exhortation through others."

Now at that time a certain monk was staying in a forest; nuns, having approached him, spoke thus: "Master, undertake the exhortation." He said: "But I, sisters, am staying in the forest. How can I undertake the exhortation?" They said: "Master, undertake the exhortation, for it was thus laid down by the Lord: 'Except for an ignorant one, except for an ill one, except for one setting out on a journey, the exhortation should be undertaken through the others'." They told this matter to the Lord. He said: "Monks, I allow you to undertake the exhortation through a monk who is a forest-dweller and (for him) to make a rendezvous,[1] saying, 'I will perform[2] it here'."

Now at that time monks, having undertaken the exhortation, did not announce it.[3] They told this matter to the Lord. He said: "Monks, the exhortation should not not be announced. Whoever should not announce it, there is an offence of wrong-doing."

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[1] *saṃketa.* See *B.D.* i. 88, 135 where "the making of a rendezvous," *saṃketakamma* is defined.
[2] *paṭiharissāmi.*
[3] These remaining clauses refer, I think, only to monks who are forest-dwellers.

Now at that time monks, having undertaken the exhortation did not come.[1] They told this matter to the Lord. He said: "Monks, one should not not come for the exhortation. Whoever should not come for it, there is an offence of wrong-doing."

Now at that time nuns did not go to the rendezvous. They told this matter to the Lord. He said: "Monks, nuns should not not go to the rendezvous. Whoever should not go, there is an offence of wrong-doing." || 5 || 9 || [265]

Now at that time nuns wore long waistbands out of which they arranged flounces.[2] People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not wear long waistbands. Whoever should wear one, there is an offence of wrong-doing. I allow, monks, a nun (to have) a waistband going once round (the waist). And a flounce should not be arranged out of this. Whoever should arrange one, there is an offence of wrong-doing."

Now at that time the nuns arranged flounces out of strips of bamboo . . . of strips of leather . . . of strips of woven cloth[3] . . . out of plaited woven cloth . . . of fringed woven cloth . . . of strips of cloth[4] . . . of plaited cloth . . . of fringed cloth . . . of plaited thread . . . of fringed thread. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, flounces of strips of bamboo should not be arranged by nuns, nor flounces of strips of leather . . . nor should flounces of fringed thread be arranged. Whoever should arrange (one), there is an offence of wrong-doing." || 1 ||

Now at that time nuns had their loins rubbed with a cow's

[1] *na paccāharati.* Table of contents: *na paccāgacchanti.*

[2] *teh' eva pāsuke namenti. P(h)āsukā* is a rib; *nameti*, to wield, to bend; *VA.* 1293 says "like householders' daughters, they fasten them so as to arrange a flounce out of the solid cloth (*thanapaṭakena*, v.l. *ghanapaṭṭakena*) of the waistband." On wrong waistbands worn by monks see CV. V. 29. 2.

[3] *dussapaṭṭena. VA.* 1293 explains *dussa* by *setavattha*, white cloth.

[4] *coḷa. VA.* 1293 says that this is the *coḷa* (cotton cloth) of the *kāsāva*, the saffron robes. He thus apparently seeks to discriminate between *dussa*, as the material out of which householders' cloths are made, and *coḷa*, as that out of which monks' robes are made.

leg bone,[1] they had their loins massaged with a cow's jaw-bone,[2] they had their forearms[3] massaged, they had the backs of their hands massaged, they had their calves[4] massaged . . . the tops of their feet . . . their thighs . . . their faces massaged, they had their gums massaged. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not have their loins rubbed with a cow's leg-bone, they should not have their loins massaged with a cow's jaw-bone, they should not have their forearms massaged . . . they should not have their gums massaged. Whoever should (so) have herself massaged, there is an offence of wrong-doing." || 2 ||

Now at that time the group of six nuns[5] smeared their faces, rubbed their faces (with ointment[6]), painted their faces with chunam, marked their faces with red arsenic, painted their bodies, painted their faces, painted their bodies and faces. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: [266] "Monks, nuns should not smear their faces . . . should not paint their bodies and faces. Whoever should do (any of these things), there is an offence of wrong-doing." || 3 ||

Now at that time the group of six nuns made (ointment marks) at the corners of their eyes,[7] they made distinguishing marks (on their foreheads),[8] they looked out from a window,[9] they stood in the light,[10] they had dancing performed,[11] they

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[1] *aṭṭhilla*. *P.E.D.* says this is more likely to be Skrt. *asṭhīla*, a round pebble or stone. *VA*. 1293 calls it *gojaṅghaṭṭika*, which would seem to fit in with the *gohanuka* of the next item.

[2] *gohanuka*.

[3] On *hattha* see *B.D.* ii., Intr. p. Li. *VA*. 1293 says, "having had their arms massaged, at the tip, *aggabāhaṃ koṭṭāpetvā*, they make designs with peacocks' feathers and so on." This would not necessarily mean "tatoo marks" as at *Vin. Texts* iii. 341, n. 7.

[4] *pāda*. *VA*. 1293 says *jangha*.

[5] *Cf.* CV. V. 2. 5, of the group of six monks.

[6] *Cf.* Nuns' Pāc. 90, 91.

[7] *avaṅgaṃ karonti*, so explained at *VA*. 1293.

[8] *visesakaṃ karonti*. *VA*. 1293 explains *gaṇḍappadese vicitrasaṇṭhānaṃ visesakaṃ karonti*.

[9] *olokanakena olokenti*. *VA*. 1293 says they looked out at the road (*vīthi*), having opened the window, *vātapāna* (on which see *B.D.* ii. 259, n. 1).

[10] *VA*. 1293 says, having opened the door, they stand showing half the body.

[11] *sanaccaṃ kārāpenti*. Nuns should not go to see dancing, Nuns' Pāc. 10. *VA*. 1293 says they had a dancing festival held, *naṭasamajjaṃ kārenti*.

supported courtesans,[1] they set up a tavern,[2] they set up a slaughter-house,[3] they offered (things) for sale in a shop,[4] they engaged in usury,[5] they engaged in trade, they kept slaves,[6] they kept slave women, they kept servants, they kept servant women, they kept animals, they dealt in greens and leaves,[7] they carried a piece of felt[8] (for a razor). People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, nuns should not make (ointment marks) at the corners of their eyes . . . nor should they carry a piece of felt (for a razor). Whoever should carry (one), there is an offence of wrong-doing." ||4||

Now at that time the group of six nuns wore robes that were all dark green,[9] they wore robes that were all yellow, they wore robes that were all red, they wore robes that were all crimson, they wore robes that were all black, they wore robes that were dyed all brownish-yellow, they wore robes that were dyed all reddish-yellow, they wore robes with borders that were not cut up, they wore robes with long borders, they wore robes with borders of flowers, they wore robes with borders of snakes' hoods,[10] they wore jackets, they wore (garments made of) the Tirīṭa tree. People looked down upon,

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[1] *vesiṃ vuṭṭhāpenti*. *Vesī* may be a courtesan or a low-class woman. *VA*. 1293 explains by *gaṇikā*, a prostitute. *Vuṭṭhāpeti* can also mean to cause to raise, to remove; and it is the regular word used, especially in the Nuns' pācittiyas, for nuns ordaining nuns. *VA*. does not comment on it here.

[2] *VA*. 1293 says that they sold strong drink. *Cf. A*. iii. 208, where five trades not to be carried on by lay followers are enumerated.

[3] *VA*. 1293 says that they sold meat.

[4] *VA*. 1293 says that they offered for sale (*pasārenti*, as at *Vin*. ii. 291) various and divers goods in a shop.

[5] *vaḍḍhi*, profit, interest (on money, especially on loans); *cf. DA*. 212; and *Jā*. v. 436. It was a Nissaggiya for monks (and nuns) to have money, Nissag. 18.

[6] *dāsaṃ upaṭṭhāpenti*. *VA*. 1293 says, "having chosen (or taken, *gahetvā*) a slave, they had a service done to themselves by him. And it is the same with women slaves and the rest."

[7] *harītakapaṇṇikaṃ pakiṇanti*. *VA*. 1293 reading *haritakapattiyaṃ*, with *v.l. harītakapattikaṃ*, says that they deal in greens, *haritaka*, as well as in ripe things, *pakka* (*v.l. pakkika*) and that they offered various things for sale in a shop.

[8] *namataka*. See CV. V. **11**. 1, V. **27**. 3.

[9] As at MV. VIII. **29** for the group of six monks, except that for monks *veṭhana*, turbans, is added at the end. For notes see *B.D*. iv. 438.

[10] *phaṇa*. Siam. edn. reads *phala*, fruits.

criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said:

"Monks, robes that are all dark green should not be worn by nuns . . . (garments made of) the Tirīṭa tree should not be worn. Whoever should wear (one), there is an offence of wrong-doing." || 5 || **10** ||

Now at that time a certain nun as she was passing away, spoke thus: "After I am gone, let my requisites be for the Order." Monks and nuns who were there [**267**] disputed, saying: "They are for us," "They are for us." They told this matter to the Lord. He said: "Monks, if a nun as she is passing away, should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a probationer . . . if a woman novice, passing away . . . the Order of monks is not the owner, but they are for the Order of nuns. Monks, if a monk as he is passing away, should speak thus . . . the Order of nuns is not the owner, but they are for the Order of monks. Monks, if a novice . . . if a layfollower . . . if a woman layfollower . . . if anyone else as he is passing away should speak thus, 'After I am gone, let my requisites be for the Order,' in that case the Order of nuns is not the owner, but they are for the Order of monks."[1] || **11** ||

Now at that time a certain woman who had formerly been a Mallian had gone forth among the nuns. She, having seen a feeble monk on a carriage road, having given him a blow with the edge of her shoulder, toppled him over. Monks . . . spread it about, saying: "How can a nun give a monk a blow?" They told this matter to the Lord. He said: "Monks, a blow should not be given to a monk by a nun. Whoever should give (one), there is an offence of wrong-doing.[2]

[1] *VA.* 1294 explains that the five kinds of co-religionists (monks, nuns, probationers, male and female novices) cannot make a bequest as they like, for their things are the Order's and so their gifts at the time of death take no effect. Householders' bequests, on the other hand, do take effect.

[2] *Cf.* Pāc. 74 where it is an offence of expiation for a monk to give another a blow.

I allow, monks, that a nun, having seen a monk, should make way for him having stepped aside while (still) at a distance." || **12** ||

Now at that time a certain woman whose husband had gone away from home became with child by a lover.[1] She, having caused abortion, spoke thus to a nun dependent for alms on (her) family: "Come, lady, take away this foetus in a bowl." Then that nun, having placed that foetus in a bowl, having covered it with her outer cloak, went away. Now at that time an undertaking had been made by a certain monk who walked for almsfood: "I will not partake of the first almsfood I receive without having given (of it) to a monk or a nun." Then that monk, having seen that nun, spoke thus: "Come, sister, accept almsfood."

"No, master," she said. And a second time. . . . And a third time. . . . "No, master," she said.

"I made an undertaking, sister, that I will not partake of the first almsfood that I receive without having given (of it) to a monk or a nun. [**268**] Come, sister, accept almsfood." Then that nun, being pressed by that monk, having pulled out her bowl, showed him, saying: "You see, master, a foetus in the bowl, but do not tell anyone." Then that monk looked down upon, criticised, spread it about, saying: "How can this nun take away a foetus in a bowl?" Then this monk told this matter to the monks. Those who were modest monks . . . spread it about, saying: "How can this nun take away a foetus in a bowl?" Then these monks told this matter to the Lord. He said:

"Monks, a foetus should not be taken away in a bowl by a nun. Whoever should take one away, there is an offence of wrong-doing. I allow, monks, when a nun has seen a monk, having pulled out her bowl, to show it to him." || 1 ||

Now at that time the group of six nuns, having seen a monk, having turned (their bowls) upside down,[2] showed the bases of the bowls. Monks . . . spread it about, saying: "How can the group of six nuns, having seen a monk, having turned

[1] *Cf. Vin.* iii. 83.
[2] *parivattetvā.*

(their bowls) upside down, show the bases of the bowls?" They told this matter to the Lord. He said: "Monks, nuns having seen a monk, should not show (him) the base of a bowl, having turned it upside down. I allow, monks, a nun who has seen a monk to show (him) her bowl, having set it upright, and whatever food there is in the bowl should be offered to the monk." || 2 || **13** ||

Now at that time a membrum virile came to be thrown away on a carriage road in Sāvatthī,[1] and nuns were looking at it.[2] People made an uproar and those nuns were ashamed. Then these nuns, having returned to the nunnery, told this matter to the nuns. Those who were modest nuns . . . spread it about, saying: "How can these nuns look at a membrum virile?" Then these nuns told this matter to the monks. The monks told this matter to the Lord. He said: "Monks, nuns should not look at a membrum virile. Whoever should look at one, there is an offence of wrong-doing." || **14** ||

Now at that time people gave food to monks, the monks gave it to nuns. People . . . spread it about, saying: "How can these revered sirs [**269**] give to others what was given them for their own enjoyment? It is as though we do not know how to make a gift." They told this matter to the Lord. He said: "Monks, you should not give to others what was given you for your own enjoyment. Whoever should (so) give, there is an offence of wrong-doing."

Now at that time food for the monks was (too) abundant. They told this matter to the Lord. He said: "I allow you, monks, to give it to an Order." There was an even greater abundance. They told this matter to the Lord. He said: "I allow you, monks, also to give away what belongs to an individual."[3]

Now at that time the food for monks that was stored[4] was (too) abundant. They told this matter to the Lord. He said:

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[1] *Cf. Miln.* 124.

[2] *sakkaccaṃ upanijjhāyati*, as at *Vin.* i. 193.

[3] *I.e.* probably food specially given to different monks. *Cf. puggalika* at MV. VI. **39**. CV. X. **24**.

[4] *sannidhikataṃ āmisaṃ*. *Cf.* Pāc. 38, and see *B.D.* ii. 339 for notes.

"I allow you, monks, to make use of a store of food for monks, the monks having offered it to nuns.[1] || 1 ||

The same repeated but reading nun *for* monk *and vice versa.* || 2 || **15** ||

Now at that time lodgings for monks were (too) abundant; the nuns had none.[2] The nuns sent a messenger to the monks, saying: "It were good, honoured sirs, if the masters would give us lodgings temporarily." They told this matter to the Lord. He said: "I allow you, monks, to give lodgings to nuns temporarily." || 1 ||

Now at that time menstruating nuns sat down and lay down on stuffed couches and stuffed chairs;[3] the lodgings were soiled with blood. They told this matter to the Lord. He said: "Monks, [**270**] nuns should not sit down or lie down on stuffed couches and stuffed chairs. Whoever should (so) sit down or should (so) lie down, there is an offence of wrong-doing. I allow, monks, a household robe."[4] The household robe was soiled with blood. They told this matter to the Lord. He said: "I allow, monks, a pin and a little cloth."[5] The little cloth fell down.[6] They told this matter to the Lord. He said: "I allow them, monks, having tied it with a thread, to tie it round the thighs." The thread broke. They told this matter to the Lord. He said: "I allow them, monks, a loin-cloth, a hip-string."[7]

Now at that time the group of six nuns wore a hip-string the whole time. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They

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[1] *bhikkhunīhi bhikkhūhi paṭiggahāpetvā.* *VA.* 1294 says, having accepted yesterday, the food that was set aside having been offered to-day by monks may be made use of by nuns.

[2] Or perhaps, not enough, *na hoti.*

[3] *Cf.* CV. VI. 2. 7.

[4] *āvasathacīvara.* See Nuns' Pāc. 47.

[5] *āṇicolaka.* *Vin. Texts* iii. 348, *n.* 1 says "āṇi must here be 'that part of the leg immediately above the knee, the front of the thigh,' *cf.* Böhtlingk-Roth, s.v. No. 2." I think, however, two things must be meant, *āṇi* and *colaka,* or the next sentence would have repeated both, instead of only *colaka.* The point is that a "pin" was too insecure, and so "thread" was tried. *Āṇi* is a usual word for peg or pin.

[6] *nipphaṭati.* *Cf.* the word at *Vin.* ii. 151 where it appears to mean to fall out or to fall in. Here it may imply to fall away from the pin.

[7] *saṃvelliyaṃ kaṭisuttakaṃ.* *Saṃvelliya* forbidden to monks at CV. V. **29**, 5; *kaṭisuttaka* at CV. V. 2. 1.

told this matter to the Lord. He said: "Monks, nuns are not to wear a hip-string the whole time. Whoever should (so) wear one, there is an offence of wrong-doing. I allow, monks, a hip-string when they are menstruating." || 2 || **16** ||

The Second Portion for Repeating.

Now at that time ordained women were to be seen without sexual characteristics and who were defective in sex and bloodless and with stagnant blood and who were always dressed and dripping and deformed and female eunuchs and man-like women and those whose sexuality was indistinct and those who were hermaphrodites.[1] They told this matter to the Lord. He said:

"I allow you, monks, to question a woman who is being ordained about twenty-four things that are stumbling-blocks. And thus, monks, should she be questioned: 'You are not without sexual characteristics? . . . You are not a hermaphrodite? Have you diseases like this:[2] leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a woman? Are you a free woman? Are you without debts? You are not in royal service? Are you allowed by your mother and father, by your husband?[3] Have you completed twenty years of age?[4] Are you complete as to bowl and robe? What is your name? What is the name of your woman proposer?' "[5] || 1 ||

Now at that time monks asked nuns about the things which are stumbling-blocks. Those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said: "I allow, monks, ordination in the Order of monks after she has been ordained on the one side, and has cleared herself (in regard to the stumbling-blocks) in the Order of nuns."

Now[6] at that time nuns asked those wishing for ordination,

[1] Same list occurs at *Vin.* iii. 129 in definition of "he abuses." *Cf.* the examination of male candidates for ordination at MV. I. 76.

[2] *Cf.* MV. I. 76-77 as far as to end of 17 below.

[3] See Nuns' Pāc. 80.

[4] See Nuns' Pāc. 71–73.

[5] *pavattinī.* See Nuns' Pāc. 69, and *B.D.* iii. 377 where *pavattinī* is defined as *upajjhā*, woman preceptor.

[6] *Cf. Vin.* i. 93 f. for the questions put to monks on their ordination.

but who were not instructed, about the things which are stumbling-blocks. Those wishing for ordination **[271]** were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said:

"I allow them, monks, having instructed first, afterwards to ask about the things which are stumbling-blocks."

They instructed just there in the midst of the Order. As before, those wishing for ordination were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said:

"I allow them, monks, having instructed aside, to ask about the things which are stumbling-blocks in the midst of the Order. And thus, monks, should she be instructed: First, she should be invited to choose a woman preceptor;[1] having invited her to choose a woman preceptor, a bowl and robes should be pointed out to her (with the words): 'This is a bowl for you, this is an outer cloak, this is an upper robe, this is an inner robe, this is a vest,[2] this is a bathing-cloth;[3] go and stand in such and such a place'." || 2 ||

Ignorant, inexperienced (nuns) instructed them. Those wishing for ordination, but who were not instructed, were at a loss, they were abashed, they were unable to answer. They told this matter to the Lord. He said:

"Monks, they should not be instructed by ignorant, inexperienced (nuns). Whoever (such) should instruct them, there is an offence of wrong-doing. I allow them, monks, to instruct by means of an experienced, competent (nun)." || 3 ||

Those who were not agreed upon instructed. They told this matter to the Lord. He said:

"Monks, they should not be instructed by one who is not agreed upon. Whoever (such) should instruct, there is an offence of wrong-doing. I allow them, monks, to instruct by means of one who is agreed upon. And thus, monks, should she be agreed upon: oneself may be agreed upon by oneself,

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[1] *upajjhā*.

[2] *saṃkacchikā*, *cf*. *Vin*. iv. 345. This and the bathing cloak make up the "five robes" for nuns, mentioned, e.g. at *Vin*. iv. 282 (Nuns' Pāc. 24, 25).

[3] *udakasāṭikā*. One of the boons which Visākhā asked for at *Vin*. i. 293 was that of bestowing bathing cloths on the Order of nuns; allowed at *Vin*. i. 294. Their proper measurements are laid down at *Vin*. iv. 279.

or another may be agreed upon by another. And how is oneself to be agreed upon by oneself? The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. If it seems right to the Order, I could instruct So-and-so.' Thus may oneself be agreed upon by oneself. And how is another to be agreed upon by another? The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. If it seems right to the Order, So-and-so could instruct So-and-so.' Thus may another be agreed upon by another. || 4 ||

"The nun who is agreed upon, having approached the one who wishes for ordination, should speak thus to her: 'Listen, So-and-so. This is for you a time for truth (-speaking), a time for fact (-speaking). When I am asking you in the midst of the Order about what is, you should say: 'It is', if it is so; you should say: 'It is not,' if it is not so. Do not be at a loss, do not be abashed. I will ask you thus: 'You are not without sexual characteristics? . . . What is the name [272] of your woman proposer?' "

"They arrived together. They should not arrive together. The instructor having arrived first, the Order should be informed (by her): 'Ladies, let the Order listen to me. So-and-so wishes for ordination through the lady So-and-so. She has been instructed by me. If it seems right to the Order, let So-and-so come.' She should be told: 'Come.' Having made her arrange her upper robe over one shoulder, having made her honour the nuns' feet, having made her sit down on her haunches, having made her salute with joined palms, she should be made to ask for ordination, saying: 'Ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' And a second time, ladies. . . . And a third time, ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' || 5 ||

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. If it seems right to the Order, I could ask So-and-so

about the things that are stumbling-blocks. Listen, So-and-so. This is for you a time for truth (-speaking), a time for fact (-speaking). I am asking you about what is. You should say, "It is," if it is so; you should say, "It is not," if it is not so. You are not without sexual characteristics? . . . What is the name of your woman proposer?' || 6 ||

"The Order should be informed by an experienced, competent nun, saying: 'Ladies, let the Order listen to me. This one, So-and-so, wishes for ordination through the lady So-and-so. She is quite pure in regard to the things which are stumbling-blocks, she is complete as to bowl and robes. So-and-so is asking the Order for ordination through the woman proposer, the lady So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer, the lady So-and-so. This is the motion. Ladies, let the Order listen to me. This one, So-and-so, is asking the Order for ordination through the woman proposer, the lady So-and-so. The Order is ordaining So-and-so through the woman proposer, the lady So-and-so. If the ordination of So-and-so through the woman proposer, the lady So-and-so, is pleasing to the ladies, they should be silent: she to whom it is not pleasing should speak. And a second time I speak forth this matter . . . And a third time I speak forth this matter. Ladies, let the Order listen to me. This one, So-and-so, . . . should speak. So-and-so is ordained by the Order through the woman proposer, the lady So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this." || 7 ||

"Taking her at once, having approached the Order of monks, having made her arrange her upper robe over one shoulder, having made her honour the monks' feet, having made her sit down on her haunches, having made her salute with joined palms, she should be made to ask for ordination, saying: 'I, the lady So-and-so, wish for ordination through the lady So-and-so, [**273**] I am ordained on the one side in the Order of nuns. I am pure (in regard to the stumbling-blocks). Ladies, I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion. I, the lady So-and-so . . . am pure (in regard to the stumbling-blocks). And a second time. . . . I, the lady So-and-so . . . am pure (in regard to the stumbling-blocks.) And a third time, ladies,

I am asking the Order for ordination. Ladies, may the Order raise me up out of compassion.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns, she is pure (in regard to the stumbling-blocks). So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. Honoured sirs, let the Order listen to me. This one, So-and-so, wishes for ordination . . . through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter: Honoured sirs, let the Order listen to me . . . should speak. So-and-so is ordained by the Order through the woman proposer So-and-so. It is pleasing to the Order, therefore it is silent. Thus do I understand this'."

The shadow should be measured at once, the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: "Explain the three resources[1] to her and the eight things which are not to be done."[2] || 8 || **17** ||

Now at that time nuns being uncertain as to seats in a refectory let the time go by.[3] They told this matter to the Lord. He said: "I allow, monks, eight nuns (to be seated) according to seniority, the rest as they come in." Now at that time nuns, thinking: "It is allowed by the Lord that eight nuns (may be seated) according to seniority, the rest

[1] Four resources for monks, see MV. I. **77**. But the third, forest-dwelling, is forbidden to nuns at CV. X. **23**.

[2] At MV. I. **78** there are four *akaraṇīyāni* for monks which correspond to their four Pārājikas. The nuns, however, have eight Pārājikas (see *B.D.* iii. Intr., p. xxx ff.) and there is no doubt that reference is here being made to these.

[3] *VA*. 1294 says "making one get up, making another sit down, they let the right time for eating go by." The right time for this is before midday, see *Vin*. iv. 86, 166 (the wrong time).

as they come in," everywhere reserved[1] (seats) just for eight nuns according to seniority, for the rest as they come in. They told this matter to the Lord. He said: "I allow, monks, (seats) in a refectory for eight nuns according to seniority, for the rest as they come in; nowhere else should (a seat) be reserved according to seniority. Whoever should reserve (one), there is an offence of wrong-doing." || **18** || **[274]**

Now at that time nuns did not invite.[2] They told this matter to the Lord. He said: "Monks, nuns should not not invite. Whoever should not invite should be dealt with according to the rule."[3] Now at that time nuns, having invited among themselves, did not invite in an Order of monks. They told this matter to the Lord. He said: "Monks, nuns, having invited among themselves, should not not invite in an Order of monks. Whoever should not (so) invite should be dealt with according to the rule."[3]

Now at that time nuns, inviting (only) on the one side (of the Order) together with monks, made an uproar. They told this matter to the Lord. He said: "Monks, nuns should not invite (only) on the one side together with monks. Whoever should (so) invite, there is an offence of wrong-doing."

Now at that time nuns, inviting before the meal, let the (right) time[4] go by. They told this matter to the Lord. He said: "I allow them, monks, to invite after a meal." Inviting after a meal, they came to be at a wrong time.[5] They told this matter to the Lord. He said: "I allow them, monks, having invited (among themselves) one day, to invite the Order of monks the following day." || I ||

Now at that time the entire Order of nuns, while inviting, created a disturbance. They told this matter to the Lord. He said: "I allow them, monks, to agree upon one experienced, competent nun to invite the Order of monks on behalf of the Order of nuns. And thus, monks, should she be agreed upon: First, a nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying:

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[1] *paṭibāhati*, as at CV. VI. 6. 4, VI. 7.
[2] See Nuns' Pāc. 57, and *B.D.* iii. 354 for further references.
[3] Nuns' Pāc. 57.
[4] See above, p. 379, n. 3.
[5] *I.e.* for inviting in the Order of monks, as the context shows.

'Ladies, let the Order listen to me. If it seems right to the Order, the Order may agree upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. This is the motion. Ladies, let the Order listen to me. The Order is agreeing upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns. If the agreement upon the nun So-and-so to invite the Order of monks on behalf of the Order of nuns is pleasing to the ladies, they should be silent; she to whom it is not pleasing should speak. The nun So-and-so is agreed upon by the Order to invite the Order of monks on behalf of the Order of nuns. It is pleasing to the Order. Therefore it is silent. Thus do I understand this.' || 2 ||

"That nun who has been agreed upon, taking the Order of nuns (with her), having approached the Order of monks, having arranged her upper robe over one shoulder, having honoured the monks' feet, having sat down on her haunches, having saluted with joined palms, should speak thus to it: [275] 'The Order of nuns, masters, is inviting the Order of monks in respect of what has been seen, heard, or suspected. Masters, let the Order of monks speak to the Order of nuns out of compassion and they, seeing (the offence), will make amends. And a second time, masters. . . . And a third time, masters, the Order of nuns is inviting the Order of monks . . . will make amends'."[1] || 3 || **19** ||

Now at that time nuns suspended the Observance for monks, they suspended the Invitation, they issued commands, they set up authority,[2] they asked for leave, they reproved, they made to remember.[3] They told this matter to the Lord. He said: "Monks, a monk's Observance is not to be suspended by a nun: even if it is suspended, it is not (really) suspended, and for her who suspends it there is an offence of wrong-doing. The Invitation should not be suspended: even if it is suspended it is not (really) suspended, and for her who suspends it there is an offence of wrong-doing. Commands should not be issued:

[1] *Cf.* MV. IV. 1. 14.

[2] It would be preferable to read *anuvādaṃ paṭṭhapenti* instead of *anuvādaṃ ṭhapenti*; *cf.* CV. I. 5.

[3] *Cf.* CV. I. 5.

even if issued they are not (really) issued, and for her who issues them there is an offence of wrong-doing. Authority should not be set up: even if set up it is not (really) set up, and for her who sets it up there is an offence of wrong-doing. Leave should not be asked for: even if asked for it is not (really) asked for, and for her who asks there is an offence of wrong-doing. She should not reprove: the one reproved is not (really) reproved and for her who reproves there is an offence of wrong-doing. She should not make to remember: the one made to remember is not (really) made to remember, and for her who makes to remember there is an offence of wrong-doing."

Now at that time monks suspended the Observance for nuns . . . (*as above*) . . . they made to remember. They told this matter to the Lord. He said: "Monks, I allow you to suspend through a monk a nun's Observance: and if it is suspended it is properly suspended, and there is no offence for the one who suspends it . . . to make to remember: and if she is made to remember she is properly made to remember, and there is no offence for the one who makes her remember." **|| 20 ||**

Now at that time the group of six nuns went in a vehicle,[1] both in one that had a bull in the middle yoked with cows, and in one that had a cow in the middle yoked with bulls. People . . . spread it about, saying: "As at the festival of the Ganges and the Mahī." They told this matter to the Lord. He said: "Monks, a nun should not go in a vehicle. Whoever should go in one should be dealt with according to the rule."[2]

Now at that time a certain nun came to be ill; she was not able to go on foot. They told this matter to the Lord. He said: "I allow, monks, a vehicle for (a nun) who is ill." Then it occurred to nuns: "Now, (should the vehicle be) yoked with cows or yoked with bulls?" They told this matter to the Lord. He said: "I allow, monks, a handcart yoked with a cow, yoked with a bull."

Now at that time a certain nun became exceedingly uncomfortable owing to the jolting of a vehicle. [**276**] They

[1] *Cf.* MV. V. **9**. 4–**10**. 3, and also Nuns' Pāc. 85.
[2] Nuns' Pāc. 85.

told this matter to the Lord. He said: "I allow, monks, a palanquin, a sedan-chair."[1] ‖ 21 ‖

Now at that time the courtesan Aḍḍhakāsī[2] had gone forth among the nuns. She was anxious to go to Sāvatthī, thinking, "I will be ordained in the Lord's presence." Men of abandoned life heard it said that the courtesan Aḍḍhakāsī was anxious to go to Sāvatthī and they beset the way. But the courtesan Aḍḍhakāsī heard it said that the men of abandoned life were besetting the way and she sent a messenger to the Lord saying: "Even[3] I am anxious for ordination. Now what line of conduct should be followed by me?" Then the Lord on this occasion, having given reasoned talk, addressed the monks, saying: "I allow you, monks, to ordain even through a messenger."[4] ‖ 1 ‖

They ordained through a messenger who was a monk. They told this matter to the Lord. He said: "Monks, you should not ordain through a messenger who is a monk. Whoever should (so) ordain there is an offence of wrong-doing." They ordained through a messenger who was a probationer . . . a novice . . . a woman novice . . . through a messenger who was an ignorant, inexperienced (woman). "Monks, you should not ordain through a messenger who is an ignorant, inexperienced (woman). Whoever should (so) ordain there is an offence of wrong-doing. I allow you, monks, to ordain through a messenger who is an experienced, competent nun. ‖ 2 ‖

"That nun who is the messenger, having approached the Order, having arranged her upper robe over one shoulder, having honoured the monks' feet, having sat down on her haunches, having saluted with joined palms, should speak to it thus: 'The lady So-and-so wishes for ordination through the lady So-and-so. She is ordained on the one side, in the Order of nuns, and is pure;[5] she is not coming only on account of some danger. The lady So-and-so is asking the Order for ordination;

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[1] *pāṭaṅkiṃ*. *VA*. 1295 says *paṭapoṭalikaṃ*, *v.l. paṭapoṭṭalikaṃ*, *cf. VA*. 1085

[2] Her verses at *Thig*. 25, 26. *Cf. aḍḍhakāsika* at MV. VIII. 2.

[3] Oldenberg has *hi*, *ThigA*. 31 *pi*.

[4] It was probably usual for a nun to be ordained through an Order of not less than ten persons, as it was for monks, MV. I. 31. 2; IX. 4. 1. *VA*. 1295 says "ordination through a messenger existed on account of any one of the ten dangers." Here, danger from human beings.

[5] As to the stumbling-blocks. *Cf.* use of *visuddhā* at CV. X. 17. 2.

may the Order out of compassion[1] raise up that lady. The lady So-and-so . . . is not coming on account of some danger. And a second time the lady So-and-so is asking the Order . . . raise up that lady. The lady So-and-so wishes for ordination through the lady So-and-so. She is ordained on the one side in the Order of nuns, and is pure; she is not coming only on account of some danger. And a third time the lady So-and-so is asking the Order for ordination; may the Order out of compassion raise up that lady.' The Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. She is ordained on the one side in the Order of nuns and is pure; she is not coming only on account of some danger. So-and-so is asking the Order for ordination through the woman proposer So-and-so. If it seems right to the Order, the Order may ordain So-and-so through the woman proposer So-and-so. This is the motion. [**277**] Honoured sirs, let the Order listen to me. So-and-so wishes for ordination through So-and-so. . . . So-and-so is asking the Order for ordination through the woman proposer So-and-so. The Order is ordaining So-and-so through the woman proposer So-and-so. If the ordination of So-and-so through the woman proposer So-and-so is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. And a second time I speak forth this matter. . . . And a third time I speak forth this matter: Honoured sirs, let the Order listen to me . . . he to whom it is not pleasing should speak. It is pleasing to the Order; therefore it is silent. Thus do I understand this.' The shadow should be measured at once[2], the length of the season should be explained, the portion of the day should be explained, the formula should be explained, the nuns should be told: 'Explain the three resources to her and the eight things which are not to be done'." || 3 || **22** ||

Now at that time nuns were staying in a forest; men of abandoned life seduced them. They told this matter to the

[1] *Cf.* MV. I. **76**. 8.
[2] As at CV. X. **17**. 8.

Lord. He said: "Monks, nuns should not stay in a forest. Whoever should stay (in one) there is an offence of wrong-doing."[1] || 23 ||

Now at that time a storeroom[2] came to be given to an Order of nuns by a layfollower. They told this matter to the Lord. He said: "I allow, monks, a storeroom." The storeroom was not enough.[3] They told this matter to the Lord. He said: "I allow, monks, a dwelling."[4] The dwelling was not enough. They told this matter to the Lord. He said: "I allow, monks, building operations."[5] The building operations were not enough. They told this matter to the Lord. He said: "I allow you, monks, to build even what belongs to an individual."[6] || 24 ||

Now at that time a certain woman had gone forth among the nuns when she was already pregnant, and after she had gone forth she was delivered of a child.[7] Then it occurred to that nun: "Now what line of conduct should be followed by me in regard to this boy?" They told this matter to the Lord. He said: "I allow her, monks, to look after him until he attains to years of discretion."[8] Then it occurred to that nun: "It is not possible for me to live alone,[9] nor is it possible for another nun to live with a boy. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow them, monks, having agreed upon one nun, [278] to give her to that nun as a companion.[10] And thus, monks, should she be agreed upon: First, that nun should be asked; having asked her, the Order should be informed by an experienced, competent nun, saying: 'Ladies,

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[1] *Cf.* note at CV. X. 17. 8.
[2] *uddosita.* See *B.D.* iii. 177, n. 2; also *B.D.* ii. 16, n. 2. *VA.* 1295 here again explains by *bhaṇḍasālā*, a hall for goods.
[3] *na sammati*, as at CV. V. 13. 3. *VA.* 1295 explains by *nappahoti*, did not suffice.
[4] *upassaya*; here *VA.* 1295 says *ghara*, a house.
[5] *navakamma*, here probably more than "repairs." *VA.* 1295 says "I allow you to carry out building operations for nuns for the sake of the Order."
[6] *puggalikaṃ kātuṃ*, or, even for individuals. Bu. has no note. *Cf.* the word at CV. X. 15. 1.
[7] At Nuns' Pāc. 61 it is an offence to ordain a pregnant woman, but it is not an offence for the one who ordains her if she thinks that she is not pregnant.
[8] *VA.* 1295 says until he is able to eat and wash himself properly.
[9] *Cf.* Nuns' For. Meet. III, Nuns' Pāc. 14.
[10] *Cf. B.D.* iii. 190, 267, 323, 357, 360.

let the Order listen to me. If it is pleasing to the Order, the Order may agree upon the nun So-and-so as companion to the nun So-and-so. This is the motion. Ladies, let the Order listen to me. The Order is agreeing upon the nun So-and-so as companion to the nun So-and-so. If the agreement upon the nun So-and-so as companion to the nun So-and-so is pleasing to the ladies, they should be silent; she to whom it is not pleasing should speak. The nun So-and-so is agreed upon by the Order as companion to the nun So-and-so. It is pleasing to the Order; therefore it is silent. Thus do I understand this.'." || 1 ||

Then it occurred to that nun who was the companion: "Now what line of conduct should be followed by me in regard to this boy?" They told this matter to the Lord. He said: "I allow them, monks, to behave in regard to that boy exactly as they would behave to another man, except for sleeping under the same roof."[1] || 2 ||

Now at that time a certain nun who had fallen into an offence against an important rule, was undergoing *mānatta*.[2] Then it occurred to that nun: "It is neither possible for me to live alone, nor is it possible for another nun to live with me. Now, what line of conduct should be followed by me?" They told this matter to the Lord. He said: "I allow them, monks having agreed upon one nun, to give her to that nun as a companion. And thus, monks, should she be agreed upon: . . . (*as in* || 1 ||) '. . . Thus do I understand this'." || 3 || **25** ||

Now at that time a certain nun, having disavowed the training,[3] left the Order;[4] having come back again she asked the nuns for ordination. They told this matter to the Lord. He said: "Monks, there is no disavowal of the training by a nun, but in so far as she is one who leaves the Order,[5] she is in consequence not a nun." || 1 ||

[1] *VA.* 1295 says excepting only a sleeping place in the same house, *sahāgāraseyyamattam.* But, it adds, the mother is able to lie down and having put the child on her breast to wash it, make it drink, feed it and adorn it.

[2] *Cf.* the 5th and 8th important rules at CV. X. 1. 4. Also on *mānatta* see CV. II. 6. 1.

[3] On this state of dissatisfaction see *Vin.* iii. 24–28.

[4] *vibbhami.* This, and disavowing the training, occur at e.g. MV. II. 22. 3.

[5] *vibbhantā.* *VA.* 1295 says if, leaving the Order at her own pleasure and approval, having clothed herself in white clothes, she is thus not a nun, but this is not through disavowing the training.

Now at that time a certain nun, wearing the saffron robes, went over to the fold of a sect;[1] having come back again she asked the nuns for ordination. They told this matter to the Lord. He said: "Monks, whatever nun, wearing the saffron robes, goes over to the fold of a sect, on coming back should not be ordained."[2] ||2|| 26 ||

Now at that time nuns [279] being scrupulous, did not consent to greeting by men, to their cutting (their) hair, to their cutting (their) nails, to their dressing a sore. They told this matter to the Lord. He said: "I allow them, monks, to consent to (these actions)."[3] || 1 ||

Now at that time nuns were sitting down cross-legged,[4] consenting to the touch of heels.[5] They told this matter to the Lord. He said: "Monks, nuns should not sit down cross-legged. Whoever should (so) sit down, there is an offence of wrong-doing."

Now at that time a certain nun was ill. There was no comfort for her if she was not cross-legged. They told this matter to the Lord. He said: "I allow, monks, the half cross-legged (posture)[6] for nuns." || 2 ||

Now at that time nuns relieved themselves in a privy; the group of six nuns caused abortion there. They told this matter to the Lord. He said: "Monks, nuns should not relieve themselves in a privy. Whoever should do so there is an offence of wrong-doing. I allow them, monks, to relieve

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[1] *titthāyatanaṃ saṃkami*, as at *Vin.* i. 69, where there is a similar rule for monks.

[2] *VA.* 1295 says not only should she not be ordained, but she cannot even obtain the "going forth."

[3] See Nuns' Pār. IV. It would seem as if these things were permissible if neither party were filled with desire.

[4] *pallaṅkena nisīdanti.* *VA.* 1296 says *pallaṅkaṃ ābhujjitva nisīdanti.* So probably *pallaṅka* does not mean "divan" here as it does at *Vin.* iv. 299, see *B.D.* iii. 271, n. 3.

[5] *paṇhisamphassa.* Not at all clear whose heels were touching, but probably the nuns' next on either side. *Pallaṅkena* may have double meaning of sitting down cross-legged and sitting down "divan-wise," i.e. sitting down cross-legged and in a row. It was probably disturbing to meditation if heels touched, hence the prohibition.

[6] *aḍḍhapallaṅka.* *VA.* 1296 says the *pallaṇka* is made having drawn in one foot (only and leaving the other straight out). Of course, if *pallaṇka* is taken as divan, *aḍḍhapallaṅka* must be half a divan—*Vin. Texts* iii. 367, n. 2 says "probably a cushion."

themselves where it is open underneath, covered on top."[1] || 3 ||

Now at that time nuns bathed with chunam. People looked down upon, criticised, spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with chunam. Whoever should (so) bathe, there is an offence of wrong-doing. I allow them, monks, the red powder of rice husks and clay."[2]

Now at that time nuns bathed with scented clay. People . . . spread it about, saying: "Like women householders who enjoy pleasures of the senses." They told this matter to the Lord. He said: "Monks, nuns should not bathe with scented clay.[3] Whoever should (so) bathe, there is an offence of wrong-doing. I allow, them, monks, ordinary clay."

Now at that time nuns, bathing in a bathroom, created a disturbance. They told this matter to the Lord. He said: "Monks, nuns should not bathe in a bathroom. Whoever should bathe (in one), there is an offence of wrong-doing."

Now at that time nuns bathed against the stream consenting to the touch of the current.[4] They told this matter to the Lord. He said: "Monks, nuns should not bathe against the stream. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time nuns bathed not at a ford; men of abandoned life seduced them. They told this matter to the Lord. He said: "Monks, nuns should not bathe not at a ford. Whoever should (so) bathe, there is an offence of wrong-doing."

Now at that time nuns bathed at a ford for men. People . . . spread it about, saying, "Like women householders who enjoy pleasures of the senses." [**280**] They told this matter to the Lord. He said: "Monks, nuns should not bathe at a ford for men. Whoever should (so) bathe, there is an offence

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[1] The idea is that there should be no privacy. *Cf.* CV. VIII. **9**, **10**.

[2] *kukkusaṃ mattikaṃ*. *VA*. 1296 explains by saying, *kuṇḍakañ c'eva mattikañ ca*, the red powder of rice husks as well as clay. Both these were allowed to monks for building operations. CV. VI. **3**. 1.

[3] *Cf.* Nuns' Pāc. 88, 89.

[4] *dhārāsamphassa*.

of wrong-doing. I allow them monks, to bathe at a ford for women."[1] || 4 || 27 ||

The Third Portion for Repeating.

Told is the Tenth Section: that on Nuns.

In this Section are a hundred and six items. This is its key:

The Gotamid asked for the going forth, the Truthfinder did not allow it,
from Kapilavatthu the Leader went to Vesālī. /
Covered with dust[2] she made it known to Ānanda in the porch.
Saying: "Is she able?" he asked about the method; saying, "(She was your) mother" and "(your) nurse." /
A century and that day, no monk, desiring,
Invitation, important rules, two years, not abusing, /
Complying with these eight rules for exhortation[3] during her life.
Acceptance of the important rules—that is the ordination for her. /
A thousand years to only five (hundred) by the similes of the pot-thieves,
mildew, red-rust:[4] thus an injury to what is true *dhamma*. /
May, looking forward,[5] build a dyke; again it is the stability of what is true *dhamma*.
To be ordained, the lady, greeting according to seniority, /
Will not carry out like this, in common and not in common,
about exhortation, and about the Pātimokkha, "now, by whom?", to a nunnery, /
If they do not know he explains, and they do not confess,[6] through a monk,

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[1] *mahilātitthe*. On nuns bathing see also *Vin*. i. 293, iv. 259, 278.
[2] Siam. edn. reads *rajokiṇṇā*, as suggested at *Vin*. ii. 328; Sinh. edn. *rajokiṇṇena*.
[3] Oldenberg's text and Sinh. read *ovāden' aṭṭha te dhammā*; Siam. edn. *ovaṭo ca aṭṭha dhammā* (with *v.l.* as text).
[4] Sinh. and Siam. edns. read *mañjeṭṭhikā* (Sinh. reading *-ka*) for Oldenberg's *mañcaṭṭhika-*.
[5] Oldenberg: *pā eva*, probably for *paṭigacc' eva* of X. 1. 6. But Sinh. edn. reads *āliṃ bandheyy' upamāhi*, and Siam. *pāḷiṃ bandheyy' upamāhi*, with *v. ll.* as in Oldenberg.
[6] Here *karonti*, for *paṭikaronti*.

to acknowledge through a monk, acknowledgment through a nun, /
He explained, (formal) act, by a monk, they looked down on, or by a nun,
to explain, and to quarrel, having cancelled, and about Uppala-(vaṇṇā), /
In Sāvatthī, muddy water, did not greet, bodies and thighs
and private parts and the group offended and associated with, /
Not to be greeted is the penalty, for nuns likewise again,
and the prohibition, exhortation, is it allowable ? he went away, /
Ignorant, without ground, decision, exhortation. an Order of five,
two or three, they did not undertake, ignorant ones, ill, setting out on a journey, /
Forest-dwellers, they did not announce, and they did not come back,
long, bamboo and leather, and woven cloth, plaited, and fringed,
And plaited cloth, and fringed, and plaited thread, (and) fringed, /
Cow's leg-bone, cow's jaw-bone, backs of the hands, likewise the feet,[1]
thighs (and) faces, gums, smearing, rubbing (and) with chunam, /
They marked,[2] and painting the body, painting the face, likewise the two,
ointment marks (and) distinguishing marks, from a window, in the light, and about dancing, / [281]
Courtesan, tavern, slaughter-house, a shop, usury, trade,
they kept slaves, women slaves, servants, servant women, /
Animals, and greens, they carried pieces of felt,
robes that were dark green, yellow, red, crimson, that were black, /
Brownish-yellow, reddish-yellow, not cut up, and long,
and if they should wear (robes) with (borders) of flowers, snakes' hoods,[3] jackets, as well as (garments made of the)

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[1] Sinh., *pādaṃ*; Oldenberg : *pari*; Siam. *padaṃ* as suggested at *Vin.* ii. 328.
[2] Oldenberg : *lañchenti* ; Sinh. : *laṃchanti* ; Siam. : *lañcenti*.
[3] *pala* here, instead of *phaṇa* of X. 10. 5. Sinh. and Siam. read *phala*.

Tirīṭa tree. /

If a nun, after she has gone, on a probationer, on a woman novice

bestows her requisites, it is the (Order of) nuns that is the owner. /

If a woman layfollower on a monk, on a novice, on a layfollower,

and on others is bestowing her requisites, the (Order of) monks is the owner. /

About a Mallian (woman), foetus, base of the bowl, membrum and concerning food,

and abundant, even greater, food that was stored, /

As for monks below, do likewise for nuns,

lodgings, menstruating, was soiled, and cloth and pin,[1] /

They broke, and all the time, there were to be seen: beginning with women without sexual characteristics,

those defective in sex, bloodless, just the same for those with stagnant blood, /

Always dressed, dripping, deformed, women eunuchs,

man-like women, and those of indistinct sexuality, and those who were hermaphrodites, /

Beginning with those defective in sexual characteristics and going as far as hermaphrodites.

This is from the abbreviation below: leprosy, boils, eczema and /

Consumption, epilepsy, are you a human woman? and a free woman?

without debts (and) not in the royal service and allowed (and) twenty, /

Complete, and what name and that of your woman proposer?:

having asked about twenty-four stumbling-blocks, there is ordination. /

They were at a loss, instructed, and likewise in the midst of the Order,

a woman preceptor should be chosen,[2] outer cloak, inner and upper robes, /

[1] Oldenberg: *paṭāni ca*. *Vin.* ii. 329 suggests *paṭati ca*, "and it fell down," evidently to replace *nipphaṭati* of X. 16. 2. But I prefer to take it as a substitute for *āṇicolaka* (on which see note, p. 374 above). For *paṭa* is also a word for "cloth"; thus the compound *paṭāni* supports my view that *āṇi* and *colaka* are words for two separate items.

[2] *upajjhā gāha*.

And vest (and) bathing cloth, having explained them they may be used,[1]
ignorant ones, not agreed on, on one side, if she asks, questioned about the stumbling-blocks, /
Ordained on one side, likewise again in the Order of monks,
the shadow, the season, the day and formula, the three resources, /
The eight things not to be done, the right time, or everywhere eight,
nuns did not invite, and the Order of monks likewise, /
Disturbance, before the meal, and at the wrong time, disturbance,
Observance, Invitation, commands, authority, /
Leave, reproved, made to remember: objected to by the great Sage.
Just as monks, so nuns: allowed by the great Sage (was) /
A vehicle, and ill (and) yoked, jolting vehicle, Aḍḍhakāsikā,
monk, probationer, novice, woman novice and ignorant (woman), / [**282**]
In a forest, a store-room by a layfollower, a dwelling,
the building operations were not enough, pregnant, alone, /
And sleeping under the same roof, against an important rule, and having disavowed, went over to the fold of,
greeting and hair and nails and treating a sore,[2] /
Cross-legged, and ill, privy, with chunam, scented clay,
in a bathroom, against the stream, not at a ford, and at one for men, /
The Great Gotamid asked and also judiciously did Ānanda.
There were four assemblies for going forth in the dispensation of the Conqueror. /
For the sake of arousing emotion for what is true *dhamma* and for awakening
it was taught thus by the Awakened One, as medicine for a disease. /
Other women also, recognised thus in what is true *dhamma*,
nurture the everlasting state[3] where, having gone, they grieve not. [**283**]

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[1] *pesaye*.
[2] *vakakammannā* should probably read *vaṇa(paṭi)kammanāṃ* as at X. **27**. 1, Sinh. and Siam. edns.
[3] *accuta ṭhāna*, the place not deceased from, not passed away from, not fallen from.

THE LESSER DIVISION (CULLAVAGGA) XI

Then[1] the venerable Kassapa the Great addressed the monks, saying: "Once upon a time, your reverences, I was going along the high-road from Pāvā to Kusināra together with a large Order of monks, with at least five hundred monks.[2] Then I, your reverences, stepping aside from the way, sat down at the root of a certain tree. Now at that time a certain Naked Ascetic, having picked up a flower of the Coral Tree[3] at Kusināra, was going along the high-road to Pāvā. Then I, your reverences, saw that Naked Ascetic coming in the distance, and seeing him I spoke thus to him: 'Do you, your reverence not know about our Teacher?' He said: 'Yes, I know, your reverence, the recluse Gotama attained nibbāna a week ago. Because of that I picked up this flower of the Coral Tree.'

"Your reverences, of those monks who were not passionless, some, stretching forth their arms, wailed, they fell down hurting themselves, they reeled backwards and forwards, saying: 'Too soon has the Lord attained nibbāna, too soon has the Well-farer attained nibbāna, too soon has the Eye in the World disappeared.' But those monks who were passionless, these, mindful, circumspect, bore (their grief), saying: 'Impermanent are compounded things—what is here possible because of this?'

"Then I, your reverences, spoke thus to these monks: Enough, your reverences, do not grieve, do not lament, for has it not already been explained by the Lord: 'Of every single thing that is dear and beloved there is variation, separation, becoming otherwise. What is here possible, your reverences, because of this: that whatever is born, has become, is composite, is liable to dissolution? Indeed, thinking: 'Let not that be dissolved—such a situation does not exist.'[4]

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[1] *Cf. D.* ii. 162.
[2] Quoted at *KhA.* 91, *VA.* 5.
[3] *mandārava. Cf. D.* ii. 137; Erythrina fulgens. A tree growing only in heaven. If its flowers were found on the earth something special must have happened. Not the same as the Pāricchattaka, also a celestial coral-tree, of which there were five.
[4] Also at *D.* ii. 118.

"Then at that time, your reverences,[1] one named Subhadda, who had gone forth when old, was sitting in that assembly. Then your reverences, Subhadda who had gone forth when old spoke thus to these monks: 'Enough, your reverences, do not grieve, do not lament, we are well rid of this [284] great recluse. We were worried when he said: "This is allowable to you, this is not allowable to you." But now we will be able to do as we like and we won't do what we don't like.'

"Come, let us, your reverences, chant *dhamma* and discipline before what is not *dhamma* shines out and *dhamma* is withheld, before what is not discipline shines out and discipline is withheld, before those who speak what is not-*dhamma* become strong and those who speak *dhamma* become feeble, before those who speak what is not discipline become strong and those who speak discipline become feeble."[2] || 1 ||

"Well then, honoured sir, let the elder select monks." Then the venerable Kassapa the Great selected five hundred perfected ones, less one. Monks spoke thus to the venerable Kassapa the Great:[3]

"Honoured sir, this Ānanda, although he is still a learner, could not be one to follow a wrong course through desire, anger, delusion, fear; and he has mastered much *dhamma* and discipline under the Lord. Well now, honoured sir, let the elder select the venerable Ānanda as well." Then the venerable Kassapa the Great selected the venerable Ānanda as well. || 2 ||

Then it occurred to the monks who were elders:[4] "Now, where should we chant *dhamma* and discipline?" Then it occurred to the monks who were elders: "There is great resort for alms at Rājagaha and lodgings are abundant. Suppose that we, spending the rains at Rājagaha, should chant *dhamma* and discipline (there), and that no other

[1] At *D.* ii. 162 the Subhadda incident is placed before the speech which here precedes it. At *DA.* 599 he is identified with the barber of Ātuma who went forth when old, and who, as told at *Vin.* i. 249, was angry when Gotama refused to accept the meal he had prepared. The above incident was his revenge.

[2] As at CV. XII. 1. 7. Quoted at *DA.* 3, 602, *VA.* 6.

[3] Quoted at *DA.* 5, *KhA.* 92, *VA.* 7.

[4] Quoted at *DA.* 5, *VA.* 7.

monks were to come up to Rājagaha for the rains."[1] || 3 ||

Then the venerable Kassapa the Great informed the Order, saying: "Your reverences, let the Order listen to me. If it seems right to the Order, the Order may agree upon these five hundred monks to chant *dhamma* and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks. This is the motion. Your reverences, let the Order listen to me. The Order is agreeing upon these five hundred monks to chant *dhamma* and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks. If the agreement upon these five hundred monks to chant *dhamma* and discipline while they are spending the rains in Rājagaha, and that the rains should not be spent in Rājagaha by any other monks, is pleasing to the venerable ones you should be silent; he to whom it is not pleasing should speak. These five hundred monks are agreed upon by the Order to chant *dhamma* and discipline while they are spending the rains in Rājagaha, and (it is agreed) that the rains should not be spent in Rājagaha by any other monks. It is pleasing to the Order, therefore it is silent. Thus do I understand this." || 4 || [**285**]

Then the monks who were elders went to Rājagaha to chant *dhamma* and discipline.[2] Then it occurred to the monks who were elders: "Now, repairs to broken and dilapidated parts were praised by the Lord. Come, let us during the first month, make repairs to the broken and dilapidated parts; having assembled in the middle month, we will chant *dhamma* and discipline." Then the monks who were elders made repairs to the broken and dilapidated parts during the first month. || 5 ||

Then the venerable Ānanda, thinking:[3] "To-morrow is the assembly. Now it is not suitable in me that I, being (only)

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[1] The elders did not want others to take part in the Council; but if they came they would have to so as to render valid the proceedings. For had only part of an assembly or Order present there taken part in them, the proceedings would have been invalid for they would have been carried out by an incomplete assembly, *vagga*.

[2] Some of this paragraph quoted at *DA*. 8.

[3] *Cf. DA*. 9–10, which differs somewhat.

a learner, should go to the assembly," and having passed much of that night in mindfulness as to body, when the night was nearly spent thinking: "I will lie down," he inclined his body, but (before) his head had touched the mattress and while his feet were free from the ground—in that interval his mind was freed from the cankers with no residuum (for rebirth) remaining. Then the venerable Ānanda, being a perfected one, went to the assembly.[1] || 6 ||

Then the venerable Kassapa the Great informed the Order, saying:[2] "Your reverences, let the Order listen to me. If it seems right to the Order I could question Upāli on discipline." Then the venerable Upāli informed the Order, saying: "Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned on discipline by the venerable Kassapa the Great, could answer." Then the venerable Kassapa the Great spoke thus to the venerable Upāli: "Where,[3] reverend Upāli, was the first offence involving defeat laid down?"

"At Vesālī, honoured sir."

"Regarding whom?"

"Regarding Sudinna the Kalandaka."

"On what subject?"

"On sexual intercourse."

Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the first offence involving defeat and he questioned him as to its provenance and he questioned him as to the individual[4] and he questioned him as to what was laid down and he questioned him as to what was further laid down[5] and he questioned him as to what was an offence[3] and he questioned him as to what was no offence.[6]

"Then, reverend Upāli, where was the second offence involving defeat laid down?"

"In Rājagaha, honoured sir."

"Regarding whom?"

"Regarding Dhaniya, the potter's son."

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[1] Quoted at *DA*. 10.
[2] Quoted *DA*. 11.
[3] Quoted at *DA*. 12, *VA*. 30.
[4] These first three questions are quoted at *VA*. 30.
[5] *anupaññatti*; the additions made to the rule that was laid down, the *paññatti*, after it had been first laid down. *Cf. Vin*. v. 2.
[6] These are the cases mentioned after the *Old Commentary's* explanations of the words of the rules.

"On what subject?"

"On taking what is not given."

Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the second offence involving defeat and he questioned him as to its provenance and he questioned him . . . as to what was no offence.

"Then, reverend Upāli, where was the third offence involving defeat laid down?"

"At Vesālī, honoured sir."

"Regarding whom?"

"Regarding several monks."

"On what subject?"

"On human beings."[1]

Then the venerable Kassapa the Great [**286**] questioned the venerable Upāli as to the subject of the third offence involving defeat and he questioned him as to its provenance and he questioned him . . . as to what was no offence.

"Then, reverend Upāli, where was the fourth offence involving defeat laid down?"

"At Vesālī, honoured sir."

"Regarding whom?"

"Regarding the monks on the banks of the Vaggumudā."

"On what subject?"

"On conditions of further-men."

Then the venerable Kassapa the Great questioned the venerable Upāli as to the subject of the fourth offence involving defeat and he questioned him as to its provenance and he questioned him as to . . . what was no offence. In this same way he questioned him about both the disciplines.[2] Constantly questioned, the venerable Upāli answered.[3] || 7 ||

Then the venerable Kassapa the Great informed the Order, saying: "Honoured sirs, let the Order listen to me.[4] If it seems right to the Order, I could question Ānanda about *dhamma*." Then the venerable Ānanda informed the Order, saying: "Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned on *dhamma* by the

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1 *manussaviggaha.* "Depriving of life" is to be understood.
2 *I.e.* that for monks and that for nuns.
3 Quoted at *DA.* 12.
4 Quoted at *DA.* 13.

venerable Kassapa the Great, could answer." Then the venerable Kassapa the Great spoke thus to the venerable Ānanda:[1]

"Where, reverend Ānanda, was the Brahmajāla[2] spoken?"

"Honoured sir, between Rājagaha and Nālandā in the royal rest-house at Ambalaṭṭhikā."

"With whom?"

"Suppiya the wanderer and Brahmadatta the brahman youth."[3] Then the venerable Kassapa the Great questioned the venerable Ānanda as to the provenance of the Brahmajāla and he questioned him as to the individual(s).

"But where, reverend Ānanda, was the Sāmaññaphala[4] spoken?"[5]

"In Rājagaha, honoured sir, in Jīvaka's mango grove."

"With whom?"

"With Ajātasattu, the son of the Videhan (lady)."

Then the venerable Kassapa the Great questioned the venerable Ānanda as to the provenance of the Sāmaññaphala and he questioned him as to the individual. In this same way he questioned him about the five Nikāyas. Constantly questioned, the venerable Ānanda answered. || 8 ||

Then the venerable Ānanda spoke thus to the monks who were elders: "The Lord, honoured sirs, spoke thus to me at the time of his attaining nibbāna: 'If the Order, Ānanda, after my death is willing, the lesser and minor rules of training[6] may be abolished'."[7]

"But did you, reverend Ānanda, ask the Lord, saying: 'But which, Lord, are the lesser and minor rules of training?'"

"No, I, honoured sirs, did not ask the Lord, saying: 'But which, Lord, are the lesser and minor rules of training?'"

Some elders spoke thus: "Except for the rules for the four offences involving defeat, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for

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[1] Quoted at *DA*. 14.

[2] The first Suttanta in the *Dīgha*.

[3] Here both *VA*. 16 and *DA*. 14 add: "On what subject?" "On praise and not praise."

[4] The second Suttanta in the *Dīgha*.

[5] Quoted at *VA*. 16. After this sentence *DA*. 14 proceeds differently.

[6] See *B.D.* iii, Intr. p. x and Pāc. 62, especially *B.D.* iii. 41 where see n. 1 for further references; also see *Questions King Milinda* I. 202 f.

[7] *D*. ii. 154.

the four offences involving defeat, [287] except for the rules for the thirteen offences entailing a Formal Meeting of the Order, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for the four offences involving defeat . . . except for the rules for the two undetermined offences, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for the four offences involving defeat . . . except for the rules for the thirty offences of expiation involving forfeiture, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for the four offences involving defeat . . . except for the rules for the ninety-two offences of expiation, the rest are lesser and minor rules of training." Some elders spoke thus: "Except for the rules for the four offences involving defeat . . . except for the rules for the four offences which ought to be confessed, the rest are lesser and minor rules of training."

Then the venerable Kassapa the Great informed the Order, saying: "Your reverences, let the Order listen to me. There are rules of training for us which affect householders, and householders know concerning us: 'This is certainly allowable for the recluses, sons of the Sakyans, this is certainly not allowable.' If we were to abolish the lesser and minor rules of training there would be those who would say: 'At the time of his cremation[1] a rule of training had been laid down by the recluse Gotama for disciples; while the Teacher was amongst them these trained themselves in the rules of training, but since the Teacher has attained nibbāna among them, they do not now train themselves in the rules of training.' If it seems right to the Order, the Order should not lay down what has not been laid down, nor should it abolish what has been laid down. It should proceed in conformity with and according to the rules of training that have been laid down.[2] This is the motion.[3] Your reverences, let the Order listen to me. There are rules of training for us . . . '. . . these do not now train themselves in the rules of training.' The Order is not laying down what has not been laid down, nor is it abolishing

[1] *dhūmakālikaṃ*, as at CV. VI. 17. 1.
[2] *Cf. Vin.* iii. 231 (Nissag. XV. 1. 2).
[3] This speech of Kassapa's, as far as here, is quoted at *DA*. 592-3.

what has been laid down. It is proceeding in conformity with and according to the rules of training that have been laid down. If the not laying down of what has not been laid down, if the not abolishing of what has been laid down, if the proceeding in conformity with and according to the rules of training that have been laid down are pleasing to the venerable ones, they should be silent; he to whom they are not pleasing should speak. The Order is not laying down what has not been laid down, it is not abolishing what has been laid down, it is proceeding in conformity with and according to the rules of training that have been laid down. It is pleasing to the Order, therefore it is silent. Thus do I understand this." || 9 ||

Then the monks who were elders spoke thus to the venerable Ānanda: "This, reverend Ānanda, is an offence of wrong-doing for you, in that you did not ask the Lord, saying: 'But which, Lord, are the lesser and minor [**288**] rules of training?' Confess that offence of wrong-doing."

"I, honoured sirs, out of unmindfulness, did not ask the Lord, saying: 'But which, Lord, are the lesser and minor rules of training?' I do not see that as an offence of wrong-doing,[1] yet even out of faith in the venerable ones I confess that as an offence of wrong-doing."

"This too is an offence of wrong-doing for you, reverend Ānanda, in that you sewed the Lord's cloth for the rains[2] after having stepped on it. Confess that offence of wrong-doing."

"But I, honoured sirs, not out of disrespect, sewed the Lord's cloth for the rains after having stepped on it. I do not see . . . but even out of faith in the venerable ones I confess that as an offence of wrong-doing."

"This too is an offence of wrong-doing for you, reverend Ānanda, in that you had the Lord's body first of all honoured by women; because these were weeping, the Lord's body was defiled by tears. Confess that offence of wrong-doing."

"But I, honoured sirs, thinking: 'Do not let these be (here) at a wrong time,'[3] had the Lord's body honoured first

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[1] *Cf.* MV. X. 1. 8.

[2] *vassikasāṭikā*, see *B.D.* ii. 134, n. 1. Defined at *Vin.* iv. 173 (*B.D.* iii. 99).

[3] *mā yimā vikāle ahesuṃ*. *VA.* 1297 explains by *mā imāsaṃ vikāle gamanāni ahesuṃ*, do not let there be comings of these at a wrong time.

of all by women. I do not see that as an offence of wrong-doing . . . but even out of faith. . . ."

"This too is an offence of wrong-doing for you, reverend Ānanda, in that you,[1] (although) a broad hint was being given, a palpable sign was being made, did not ask the Lord, saying: 'Let the Lord remain for a (full) lifespan,[2] let the well-farer remain for a (full) lifespan for the welfare of the many-folk, for the happiness of the many-folk, out of compassion for the world, for the good, the welfare, the happiness of *devas* and mankind.' Confess that offence of wrong-doing."

"But I, honoured sirs, because my mind was obsessed[3] with Māra, did not ask the Lord, saying: 'Let the Lord remain . . . the happiness of *devas* and mankind.' I do not see . . . out of faith. . . ."

"This too is an offence of wrong-doing for you, reverend Ānanda, in that you made an effort for the going forth of women in the *dhamma* and discipline proclaimed by the Truth-finder.[4] Confess this offence of wrong-doing."

"But I, honoured sirs, made an effort for the going forth of women in the *dhamma* and discipline proclaimed by the Truth-finder, thinking: 'This Gotamid, Pajāpatī the Great,[5] is the Lord's aunt, foster-mother, nurse, giver of milk, for when the Lord's mother passed away, she suckled him.' I do not see that as an offence of wrong-doing, but even out of faith in the venerable ones I confess that as an offence of wrong-doing." || 10 ||

Now at that time the venerable Purāṇa was walking on almstour in the Southern Hills together with a large Order of monks, with at least five hundred monks. Then the venerable Purāṇa, having stayed in the Southern Hills for as long as he found suiting, after the monks who were elders had chanted *dhamma* and discipline [**289**], approached Rājagaha, the Bamboo Grove, the squirrels' feeding place, and the monks who were elders; having approached, having exchanged

[1] *Cf. A.* iv. 309–10, *D.* ii. 103, 115, *S.* v. 259, *Ud.* 62.

[2] *kappa.* See n. at *G.S.* iv. 206. *AA.* iv. 149 = *SA.* iii. 251 = *UdA.* 323 calls it *āyukappa*, and say whatever is the length of men's life at this and that time, bringing that to the full, let him remain.

[3] As at *Vin.* iv. 94, 229.

[4] Above, CV. X. **1**.

[5] As at CV. X. **1**. 3; *M.* iii. 253.

friendly greetings with the monks who were elders, he sat down at a respectful distance. The monks who were elders spoke thus to the venerable Purāṇa as he was sitting down at a respectful distance:

"Reverend Purāṇa, *dhamma* and discipline have been chanted by monks who are elders. Submit yourself[1] to this chanting."

"Your reverences, well chanted by the elders are *dhamma* and discipline, but in that way that I heard it in the Lord's presence, that I received it in his presence, in that same way will I bear it in mind." || 11 ||

Then the venerable Ānanda spoke thus to the monks who were elders: "Honoured sirs, the Lord, at the time of attaining nibbāna, spoke thus to me: 'Well now, Ānanda, after I am gone, let the Order enjoin the higher penalty[2] for the monk Channa.'[3]

"But did you, reverend Ānanda, ask the Lord: 'But what, Lord, is the higher penalty?'"

"I, honoured sirs, did ask the Lord: 'But what, Lord, is the higher penalty?' He said, 'Ānanda, Channa may say whatever he likes to monks, but the monk Channa must neither be spoken to, nor exhorted nor instructed by monks'."[4]

"Well then, reverend Ānanda, do you yourself enjoin the higher penalty on the monk Channa."

"But how can I, honoured sirs, enjoin the higher penalty on the monk Channa? That monk is fierce and rough."

"Well then, reverend Ānanda, go along together with many monks."

"Very well, honoured sirs," and the venerable Ānanda, having answered these monks in assent, having, together w th a large Order of monks, with at least five hundred monks, disembarked at Kosambī from a boat going upstream,[5] sat

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[1] *upehi*, as at CV. IX. 3. 3 (towards the end).

[2] *brahmadaṇḍa*.

[3] As at *D*. ii. 154. See *B.D*. ii. 230, 257, 393, iii. 36 for further references to Channa's misdoings. It is not clear whether this penalty was imposed because he had taken the nun's part in a dispute with monks, or because he had repeatedly reviled Sāriputta and Moggallāna, as appears from *DhA*. ii. 110–112, where also other details are to be found. *Cf*. also *Thag. A*. i. 166.

[4] *Cf*. *A*. ii. 113 where it is said that this is destruction, *vadha*, in the ariyan discipline: when a monk is to be neither spoken to, exhorted nor instructed by the Truth-finder or by his fellow Brahma-farers.

[5] *ujjavanikāya*, *cf*. *Vin*. iv. 65.

down at the root of a certain tree not far from King Udena's[1] pleasure grove. || 12 ||

Now at that time King Udena was amusing himself in his pleasure grove together with his concubines. Then King Udena's concubines heard:[2] "It is said that our teacher, master Ānanda, is sitting at the root of a certain tree not far from the pleasure grove." Then King Udena's concubines spoke thus to King Udena: "Sire, they say that our teacher . . . not far from the pleasure grove. We, sire, want to see master Ānanda."

"Well then, do you see the recluse Ānanda." Then King Udena's concubines approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, they sat down at a respectful distance. The venerable Ānanda gladdened, rejoiced, roused, delighted King Udena's concubines with talk on *dhamma* as they were sitting down at a respectful distance. [290] Then King Udena's concubines, gladdened . . . delighted by the venerable Ānanda with talk on *dhamma*, bestowed five hundred inner robes on the venerable Ānanda. Then King Udena's concubines, pleased with the venerable Ānanda's words, having thanked him, rising from their seats, having greeted the venerable Ānanda, having kept their right sides towards him, approached King Udena. || 13 ||

King Udena saw the concubines coming in the distance; seeing them he spoke thus to the concubines: "Did you see the recluse Ānanda?"

"We, sire, did see master Ānanda."

"But did not you give anything to the recluse Ānanda?"

"We gave, sire, five hundred inner robes to master Ānanda."

King Udena looked down upon, criticised, spread it about, saying: "How can this recluse Ānanda accept so many robes? Will the recluse Ānanda set up trade in woven cloth or will he offer (them) for sale in a shop?"[3] Then King Udena approached the venerable Ānanda; having approached, he exchanged greetings with the venerable Ānanda; having exchanged greetings of friendliness and courtesy, he sat down at a

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[1] King of Kosambī.

[2] *Cf.* || 13, 14 || with *Jā.* ii. 23–24 where Ānanda receives another thousand robes.

[3] *paggāhikasālaṃ pasāressati.* *Cf.* CV. X. 10. 4, *āpaṇaṃ pasārenti.*

respectful distance. As he was sitting down at a respectful distance, King Udena spoke thus to the venerable Ānanda:

"Did not our concubines come here, good[1] Ānanda?"

"Your concubines did come here, your majesty."

"Did they not give anything to the honourable[2] Ānanda?"

"They gave me five hundred inner robes, your majesty."

"But what can you, honourable[3] Ānanda, do with so many robes?"

"I will share them, your majesty, with those monks whose robes are worn thin."

"But what will you do, good Ānanda, with those old robes that are worn thin?"

"We will make them into upper coverings,[4] your majesty."

"But what will you do, good Ānanda, with those upper coverings that are old?"

"We will make these into mattress coverings, your majesty."

"But what will you do, good Ānanda, with those mattress coverings that are old?"

"We will make them into ground coverings, your majesty."

"But what will you do, good Ānanda, with those ground coverings that are old?"

"We will make them into foot-wipers, your majesty."

"But what will you do, good Ānanda, with those foot-wipers that are old?"

"We will make them into dusters, your majesty."

"But what will you do, good Ānanda, with those dusters that are old?"

"Having torn them into shreds, your majesty, having kneaded them with mud, we will smear a plaster-flooring."

Then King Udena, thinking: [**291**] "These recluses, sons of the Sakyans, use everything in an orderly way and do not let things go to waste,"[5] bestowed even another five hundred woven cloths on the venerable Ānanda. Therefore this was the first time that a thousand robes had accrued to the venerable Ānanda as an alms of robes. || 14 ||

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1 *bho.*

2 *bhoto.*

3 *bhavaṃ.*

4 *uttaraṭṭharaṇa.*

5 *sabbeva yoniso upanenti na kulāvaṃ gamenti.* *VA.* 1297 says the meaning of *na kulāvaṃ gamenti* is *na koṭṭhake gopenti*, they do not keep them in a storeroom.

Then the venerable Ānanda approached Ghosita's monastery; having approached, he sat down on an appointed seat. Then the venerable Channa approached the venerable Ānanda; having approached, having greeted the venerable Ānanda, he sat down at a respectful distance. The venerable Ānanda spoke thus to the venerable Channa as he was sitting down at a respectful distance: "The higher penalty has been enjoined on you, reverend Channa, by the Order."

"But what, honoured Ānanda, is the higher penalty?"

"You, reverend Channa, may say what you please to the monks, but you must neither be spoken to nor exhorted nor instructed by the monks."

Saying: "Am I not, honoured Ānanda, destroyed because I may be neither spoken to nor exhorted nor instructed by the monks?" he fell down fainting at that very place. Then the venerable Channa, being troubled about the higher penalty, being ashamed of it, loathing it,[1] dwelling alone, aloof, zealous, ardent, self-resolute, having soon realised here and now by his own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, entering on it, abided in it and he understood: "Destroyed is (individual) birth, lived is the Brahma-faring, done is what was to be done, now there is no more of being this or that." And so the venerable Channa became another of the perfected ones. Then the venerable Channa, having attained perfection, approached the venerable Ānanda; having approached he spoke thus to the venerable Ānanda: "Honoured Ānanda, now revoke the higher penalty for me."

"From the moment that you, reverend Channa, realised perfection, from that moment the higher penalty was revoked for you." || 15 ||

Now because five hundred monks—not one more, not one less—were at this chanting of the discipline, this chanting of the discipline is in consequence called 'that of the Five Hundred.'[2] || 16 || **1** ||

Told is the Eleventh Section: that on the Five Hundred.

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[1] As at *Vin.* i. 86 f.
[2] *Cf.* CV. XII. **2**. 9.

In this Section are twenty-three items. This is its key:

When the Self-enlightened One had attained nibbāna the elder called Kassapa
addressed a group of monks on preserving what is true *dhamma*, /
On the high-road from Pāvā, what was declared by Subhadda, [292]
we will chant true *dhamma*, before what is not-*dhamma* shines forth. /
And he selected Ānanda also for the one in the five hundred less one
spending the rains[1] in chanting *dhamma* and discipline in the best of resorts. /
He asked Upāli about discipline, the wise Ānanda about the Suttantas:
disciples of the Conqueror chanted the three Piṭakas. /
The lesser and minor, various, in conformity with and according to what was laid down,
he did not ask, having stepped on, he caused to honour, and he did not request, /
the going forth of women: out of faith they are offences of wrong-doing for me.
Purāṇa, and the higher penalty, the concubines with Udena, /
So many, and worn thin, upper coverings, mattresses,
ground coverings, foot-wipers, dusters, kneading with mud,
a thousand robes accrued for the first time to the one called Ānanda. /
Threatened with the higher penalty he attained the fourfold truth.
The five hundred having mastered: therefore it is called (the Chanting) of the Five Hundred. [293]

[1] Text: *vassanto*, Sinh. and Siam.: *vasanto*.

THE LESSER DIVISION (CULLAVAGGA) XII

Now at that time, a century after the Lord had attained nibbāna, monks who were Vajjis of Vesālī[1] promulgated ten points at Vesālī, saying: "The practice concerning a horn for salt[2] is allowable; the practice as to five finger-breadths is allowable; the practice concerning 'among the villages' is allowable; the practice concerning residences is allowable; the practice concerning assent is allowable; the practice concerning what is customary is allowable; the practice concerning unchurned butter-milk is allowable; it is allowable to drink unfermented toddy; a piece of cloth to sit upon that has no border is allowable; gold and silver are allowable."

Now at that time the venerable Yasa, the son of Kākaṇḍakā,[3] walking on tour among the Vajjis, arrived at Vesālī.[4] Then the venerable Yasa, the son of Kākaṇḍakā, stayed there at Vesālī in the Great Grove in the Hall of the Gabled Roof. Now at that time the monks who were Vajjis of Vesālī, having on that Observance day filled a bronze pot with water, having set it in the midst of the Order of monks, spoke thus to lay-followers of Vesālī who came: "Give, sirs, a *kahāpaṇa*[5] for the Order and half a *pāda*[6] and a stamped *māsaka*;[7] there will be something to be done for the Order in respect of requisites."

When they had spoken thus, the venerable Yasa,[8] the son of Kākaṇḍakā, spoke thus to the layfollowers of Vesālī: "Do

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1 As at CV. VII. 4. 1.

2 The terms of the ten points are explained below, CV. XII. 1. 10; 2. 8.

3 I take this parent to be his mother. This Yasa is mentioned at *DA*. 525; *Mbvs*. 96; *Mhvs*. iv. 57.

4 This passage is quoted at *VA*. i. 34.

5 See *B.D.* i. 29, n., and 71, n. 2.

6 On *pāda*, see *B.D.* i. 71, n. 2. Although the reading above is *aḍḍhaṃ pi pādaṃ pi*, as though *aḍḍha* and *pāda* were separate mediums of exchange, in taking the phrase as meaning "half a *pāda*" I am following *VvA*. 77 = *DhA*. iii. 108 which gives the descending line: *kahāpaṇa, aḍḍhapāda, māsaka*. *Vin. Texts* iii. 387 takes *aḍḍha* as half a *kahāpaṇa*, but the justification for its being half a *pāda* is greater.

7 See *B.D.* i. 72, n. 1, and *VA*. 689–690 where it is said that some *māsakas* have figures stamped on them.

8 For the ten points and the Yasa episode see also *Mhvs*. iv. 9 ff., *Dpvs*. iv. 45 ff., v. 23; *VA*. i. 33 ff.

not, sirs, give *kahāpaṇas* . . . and stamped *māsakas* to the Order: gold and silver are not allowable to recluses, sons of the Sakyans.[1] The recluses, sons of the Sakyans do not consent (to accept) gold and silver, the recluses, sons of the Sakyans do not receive gold and silver, the recluses, sons of the Sakyans do not use jewels and refined gold,[2] they have done with gold and silver."[3] Then the layfollowers of Vesālī, being spoken to thus by the venerable Yasa, the son of Kakaṇḍakā, nevertheless gave *kahāpaṇas* . . . and stamped *māsakas* to the Order. Then the monks who were Vajjis or Vesālī, having towards the end of that night arranged those gold coins,[4] distributed portions according to the number of monks.[5] Then the monks who were Vajjis of Vesālī spoke thus to the venerable Yasa, the son of Kākaṇḍakā: [**294**]

"This portion of gold coins is for you, reverend Yasa."

"I have no need of a portion of gold coins, sirs, I do not consent (to accept) gold coins." || 1 ||

Then the monks who were Vajjis of Vesālī, saying: "This reverend Yasa, the son of Kākaṇḍakā, is reviling and abusing[6] layfollowers who are faithful and believing; come, let us carry out a (formal) act of reconciliation[7] for him," carried out a (formal) act of reconciliation for him. Then the venerable Yasa, the son of Kākaṇḍakā spoke thus to the monks who were Vajjis of Vesālī:

"It was laid down by the Lord, your reverences, that a companion messenger should be given to a monk for whom a (formal) act of reconciliation has been carried out.[8] Your reverences, give me a monk as companion messenger."

Then the monks who were Vajjis of Vesālī, having agreed upon one monk, gave him to the venerable Yasa, the son of Kākaṇḍakā, as a companion messenger. Then the venerable Yasa, the son of Kākaṇḍakā, having entered Vesālī together

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[1] Nissag. XVIII.
[2] *suvaṇṇa*. On this and *hirañña* see *B.D.* i. 28 n.
[3] All these phrases occur at *S.* iv. 325 as above; the last two are also used at *M.* ii. 51 in respect of the potter.
[4] *hirañña*.
[5] *bhikkhaggena*. *Cf. seyyaggena, vihāraggena* and *pariveṇaggena* at CV. VI. 11. 3.
[6] Both these terms are defined at *Vin.* iv. 309. They occur also at *Vin.* iv. 52.
[7] *paṭisāraṇiyakamma*. See CV. I. 18, 5.
[8] CV. I. 22. 2.

with the monk who was his companion messenger, spoke thus to the layfollowers of Vesālī:

"It is said that I revile and abuse the venerable layfollowers[1] who are faithful and believing, and that I afford little satisfaction in that I speak of not-*dhamma* as not-*dhamma*, in that I speak of *dhamma* as *dhamma*, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline. || 2 ||

"Friends, the Lord was once staying at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. There, friends, the Lord addressed the monks, saying: 'Monks,[2] there are these four stains of the moon and the sun, stained by which stains the moon and the sun burn not, shine not, blaze not. What are the four? Dense cloud, monks, is a stain of the moon and the sun, stained by which stain the moon and the sun . . . blaze not. A snow-cloud[3] . . . Smoke and dust . . . Rāhu,[4] monks, is a stain of the moon and the sun, stained by which stain the moon and the sun burn not, shine not, blaze not. These, monks, are the four stains of the moon and the sun, stained by which stains the moon and the sun burn not, shine not, blaze not.

"'Even so, monks, there are four stains of recluses and brahmans, stained by which stains some recluses and brahmans burn not, shine not, blaze not. What are the four? There are, monks, some recluses and brahmans who drink fermented liquor, who drink spirits,[5] abstaining not from drinking fermented liquor and spirits. This, monks, is the first stain of recluses and brahmans, stained by which stain some recluses and brahmans burn not, shine not, blaze not. And again, monks, some recluses and brahmans [295] indulge in sexual intercourse,[6] abstaining not from sexual intercourse. This, monks, is the second stain. . . . And again, monks, some recluses and brahmans consent (to accept) gold and silver

[1] *āyasmante upāsake.*
[2] As at *A.* ii. 53. *Cf. Miln.* 273.
[3] *mahikā*; at *A.* ii. 53, *mahiyā*. *VA.* 1297 says it is a snow-cloud (*himavatāhakā*) at the time of snow-fall.
[4] He figures in the Indian myth of eclipses. See *S.* i. 50, 51 where the Moon and Sun *devas* were seized by Rāhu; they both invoked Gotama's aid, and he told Rāhu to set the *devas* free.
[5] See Pāc. 51.
[6] See Pār. I.

abstaining not from accepting gold and silver.[1] This, monks, is the third stain. . . . And again, monks, some recluses and brahmans earn a living by a wrong mode of livelihood, abstaining not from a wrong mode of livelihood.[2] This, monks, is the fourth stain, stained by which stain some recluses and brahmans . . . blaze not. These, monks, are the four stains of recluses and brahmans, stained by which stains some recluses and brahmans burn not, shine not, blaze not.' Friends, the Lord said this; the Well-farer having said this, the Teacher further spoke thus:

' Some recluses[3] and brahmans are stained
By lust and ill-will. Clothed in ignorance,
Beings delight in pleasure-giving shapes;
Liquor fermented and distilled they drink;
They follow sexual lust; by folly blinded
Some recluses and brahmans take gifts
Of gold and silver and live wrongfully.
These are called "stains" by the Awakened One,
The kinsman of the Sun. Tainted by these
Some recluses and brahmans burn not,
They shine not, tarnished, dust-soiled, utter fools,
Shrouded in darkness; slaves of craving they,
Led by the cord of craving, and they swell
The dreadful charnel-field[4] and take on again-
becoming.'

" It is for speaking thus that it is said that I am reviling and abusing the venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I speak of not-*dhamma* as not-*dhamma*, in that I speak of *dhamma* as *dhamma*, in that I speak of not-discipline as not-discipline, and in that I speak of discipline as discipline. || 3 ||

" Friends, the Lord was once staying at Rājagaha in the

[1] See Nissag. XVIII, and *D.* i. 5.

[2] At *D.* i. 9–12 many wrong modes of livelihood are enumerated.

[3] I follow translation at *G.S.* ii. 62–63, except that in the first line I have "stained" (*Vin. parikkiliṭṭhā*) instead of "snared" (*A. paṭikkiṭṭhā*), and in the last line I have "take on again-becoming" instead of "reap rebirth."

[4] *vaḍḍhenti kaṭasiṃ.* *Cf. Ud.* VI. 8 *icc' ete ubho antā kaṭasivaḍḍhanā kaṭasiyo diṭṭhī vaḍḍhenti*; also *Thig.* 502 *kaṭasiṃ vaḍḍhente*; and the line above, from "they swell" to the end, with *Thag.* 456 which however for our *ādiyanti* (take on) reads *ācinanti* (accumulate).

Bamboo Grove at the squirrels' feeding place. Now at that time,[1] friends, in the king's private quarters this conversation arose among the king's assembly as they were gathered together and sitting down: 'Gold and silver are allowable for the recluses, sons of the Sakyans; the recluses, sons of the Sakyans consent (to accept) gold and silver; the recluses, sons of the Sakyans receive gold and silver.' Now at that time, friends, a village headman, Maṇicūḷaka, was sitting down in that assembly. Then, friends, Maṇicūḷaka, the village headman, spoke thus to that assembly: 'Do not, masters, speak thus. Gold and silver are not allowable to recluses, sons of the Sakyans; the recluses, sons of the Sakyans do not consent (to accept) gold and silver; the recluses, sons of the Sakyans do not receive gold and silver; **[296]** the recluses, sons of the Sakyans do not use gold and silver, they have done with gold and silver.' And, friends, Maṇicūḷaka, the village headman, was able to convince that assembly. Then, friends, Maṇicūḷaka the village headman, having convinced that assembly approached the Lord; having approached, having greeted the Lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Maṇicūḷaka the village headman, spoke thus to the Lord: 'Now, Lord, in the king's private quarters. . . .[2] I was able, Lord, to convince that assembly. I hope[3] that I, Lord, maintaining thus, am one who asserts (fairly) what has been affirmed, and am not misrepresenting the Lord by what is not fact, but am maintaining a doctrine which conforms to his doctrine, and that no one who is a fellow *dhamma*-man, a holder of (his) views, comes to a position incurring blame.'

"'Certainly you, village headman, maintaining thus, are one who asserts (fairly) what I have affirmed, and are not misrepresenting me by what is not fact, but are maintaining a doctrine which conforms to my doctrine, and no one who is a fellow *dhamma*-man, a holder of (my) views, comes to a position incurring blame. For, village headman, gold and silver are not allowable to recluses, sons of the Sakyans; the

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[1] As at *S.* iv. 325.
[2] The whole is repeated in the text.
[3] This speech occurs in almost identical terms at MV. VI. **31**. 4; see also *S.* iii. 6, iv. 51, 340, 381; *A.* i. 161; *cf. A.* ii. 31, iii. 4, *D.* i. 161.

recluses, sons of the Sakyans do not consent (to accept) gold and silver; the recluses, sons of the Sakyans do not receive gold and silver; the recluses, sons of the Sakyans do not use gold and silver, they have done with gold and silver. To whoever, village headman, gold and silver are allowable to him also are allowable the five strands of sense-pleasures; to whoever the five strands of sense-pleasures are allowable, certainly you may understand, village headman, (this to be) not the *dhamma* of recluses,[1] not the *dhamma* of sons of the Sakyans. Although I, village headman, spoke thus: Grass may be looked about for by one who needs grass; wood may be looked about for by one who needs wood; a wagon may be looked about for by one who needs a wagon; a man may be looked about for by one who needs a man[2]—yet I, village headman, have never said in any way that gold and silver may be consented to or looked about for.' It is for speaking thus that it is said that I am reviling and abusing venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I speak of not-*dhamma* as not-*dhamma*, in that I speak of *dhamma* as *dhamma*, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline. || 4 ||

"Once, friends, when the Lord was in Rājagaha, as before, he objected in connection with Upananda, the son of the Sakyans, to gold and silver and laid down a rule of training.[3] It is for speaking thus that it is said that I am reviling and abusing venerable layfollowers who are faithful and believing, and that I afford little satisfaction in that I [297] speak of not-*dhamma* as not-*dhamma*, in that I speak of *dhamma* as *dhamma*, in that I speak of not-discipline as not-discipline, in that I speak of discipline as discipline." || 5 ||

When he had spoken thus the layfollowers of Vesālī spoke thus to Yasa, the son of Kākaṇḍakā: "Honoured sir, master Yasa, the son of Kākaṇḍakā, is alone a recluse, a son of the Sakyans; these, one and all, are not recluses, not sons of the Sakyans. Honoured sir, let master Yasa, the son of Kākaṇḍakā, stay in Vesālī and we will make an effort in regard to

[1] *samaṇadhamma*, recluses' *dhamma*, mentioned also at *A*. iii. 371.
[2] The *Maṇicūḷa-sutta* of *S*. iv. 325–7 stops here.
[3] See Nissag. XVIII.

the requisites of robes, almsfood, lodgings, medicines for the sick."

Then the venerable Yasa, the son of Kākaṇḍakā, having convinced the layfollowers of Vesālī, went to a monastery together with the monk who was his companion messenger. || 6 ||

Then the monks who were Vajjis of Vesālī asked the monk who was the companion messenger, saying: "Your reverence, have the layfollowers of Vesālī been asked for forgiveness by Yasa, the son of Kākaṇḍakā?"

"Your reverences, evil has been done to us; Yasa, the son of Kākaṇḍakā, is alone regarded as[1] a recluse, a son of the Sakyans; we, one and all, are regarded as not recluses, not sons of the Sakyans."

Then the monks who were Vajjis of Vesālī, saying: "Your reverences, this Yasa, the son of Kākaṇḍakā, not agreed upon by us, has given information[2] to householders. Come, let us carry out a (formal) act of suspension[3] against him." And these gathered together desirous of carrying out a (formal) act of suspension against him. Then the venerable Yasa, the son of Kākaṇḍaka, having risen above the ground, reappeared at Kosambī. Then the venerable Yasa, the son of Kākaṇḍakā, sent a messenger to the monks of Pāvā[4] and (to those) of the southern region of Avantī,[5] saying:

"Let the venerable ones come, we must attend to this legal question before what is not *dhamma* shines forth and *dhamma* is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not *dhamma* become strong and those who speak *dhamma* become feeble, (before) those who speak what is not discipline become strong and those who speak discipline become feeble."[6] || 7 ||

Now at that time the venerable Sambhūta,[7] a wearer of

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[1] *kata*, lit. made.
[2] *pakāseti*. *Cf.* CV. VII. 3. 2. ff.
[3] *ukkhepaniyakamma*. See CV. I. 25.
[4] Mentioned at *Vin.* i. 253, and called there and above Pāṭheyyakā. See n. at *B.D.* iv. 351. *VA.* 1105 calls Pāṭheyyaṃ (v.l. Pāveyyaṃ) a kingdom to the west of Kosala, which will no doubt account for the "western country" of *Vin. Texts* iii. 394.
[5] See *Vin.* i. 195 ff.
[6] As at CV. XI. 1. 1.
[7] Verses at *Thag.* 291-4. See *ThagA.* ii. 122 ff. Mentioned with Sāḷha, Revata, and Yasa as Ānanda's pupils, *VA.* 34 f.

coarse hempen cloth,[1] was staying on Ahogangā mountain slope. Then the venerable Yasa, the son of Kākaṇḍakā, approached Ahogangā mountain slope and the venerable Sambhūta, the wearer of coarse hempen cloth; having approached, having greeted the venerable Sambhūta, the wearer of coarse hempen cloth, he sat down at a respectful distance. As he was sitting down at a respectful distance the venerable Yasa, the son of Kākaṇḍakā, spoke thus to the venerable Sambhūta, the wearer of coarse hempen cloth:

"Honoured sir, these monks, Vajjis of Vesālī, are promulgating ten points:[2] the practice concerning a horn for salt is allowable; the practice as to five finger-breadths is allowable; the practice concerning 'among the villages' is allowable; the practice concerning residences is allowable; the practice concerning assent is allowable; the practice concerning what is customary is allowable; the practice concerning unchurned buttermilk is allowable; it is allowable to drink unfermented toddy; a piece of cloth to sit upon that has no border is allowable; gold and silver are allowable. [**298**] Come, honoured sir, we must attend to this legal question before what is not *dhamma* shines forth and *dhamma* is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not *dhamma* become strong and those who speak *dhamma* become feeble, (before) those who speak what is not discipline become strong and those who speak discipline become feeble."

"Very well, your reverence," the venerable Sambhūta, the wearer of coarse hempen cloth, answered the venerable Yasa, the son of Kākaṇḍakā in assent. Then as many as sixty monks of Pāvā, all forest-dwellers, all almsmen, all rag-robe wearers, all wearers of the three robes,[3] one and all men perfected,[4] gathered together on Ahogangā mountain slope; and as many as eighty-eight monks of the southern region of Avantī, mostly forest-dwellers, mostly almsmen, mostly rag-robe wearers, mostly wearers of the three robes, and one and all men perfected, gathered together on Ahogangā mountain slope. || 8 ||

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[1] *sāṇavāsin*. On *sāṇa* see *B.D.* ii. 143, n. 3.
[2] As at CV. XII. 1. 1.
[3] For references to these four ascetic practices see notes at *B.D.* iv. 351.
[4] They are not called this at *Vin.* i. 253.

Then as these monks who were elders were considering, it occurred to them: "Now, this legal question is hard and troublesome. How can we acquire a faction through which we could be stronger in regard to this legal question?" Now at that time the venerable Revata[1] was staying in Soreyya. He had heard much, he was one to whom the tradition had been handed down, he was an expert in *dhamma*, expert in discipline, expert in the headings; wise, experienced, clever; conscientious, scrupulous, desirous of training.[2] Then it occurred to the monks who were elders:

"This venerable Revata is staying in Soreyya. He has heard much . . . desirous of training. If we could acquire the venerable Revata for the faction, thus could we be stronger in regard to this legal question."

Then the venerable Revata, through the condition of *deva*-like hearing which was purified, surpassing that of men, heard these monks who were elders as they were considering. And having heard them, it occurred to him: "This legal question is hard and troublesome, yet it is not suitable for me to hold back from a legal question like this. But these monks are coming now. I will get no comfort crowded up by them. Suppose that I should go away beforehand?"

Then the venerable Revata went from Soreyya to Saṃkassa. Then the monks who were elders, having arrived at Soreyya, asked: "Where is the venerable Revata?" They spoke thus: "The venerable Revata has gone to Saṃkassa." Then the venerable Revata went from Saṃkassa to Kaṇṇakujja. Then the monks who were elders, having arrived at Saṃkassa, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Kaṇṇakujja." Then the venerable Revata went from Kaṇṇakujja to Udumbara. Then the monks who were elders, having arrived at Kaṇṇakujja, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Udumbara." [299] Then the venerable Revata went from Udumbara to Aggaḷapura. Then the monks who were elders, having arrived at Udumbara, asked: "Where is the venerable Revata?" They spoke

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[1] See *Mhvs.* iv. 57, 60; *cf. Dpvs.* iv. 49, *VA.* i. 33 f.
[2] Stock, as at *Vin.* i. 127, ii. 8; *cf. A.* i. 117, ii. 147, iii. 179.

thus: "This venerable Revata has gone to Aggaḷapura." Then the venerable Revata went from Aggaḷapura to Sahajāti. Then the monks who were elders, having arrived at Aggaḷapura, asked: "Where is the venerable Revata?" They spoke thus: "This venerable Revata has gone to Sahajāti." Then the monks who were elders met the venerable Revata at Sahajāti. || 9 ||

Then the venerable Sambhūta, the wearer of coarse hempen cloth, spoke thus to the venerable Yasa, the son of Kākaṇḍakā: "Your reverence, this venerable Revata has heard much, he is one to whom the tradition has been handed down, he is an expert in *dhamma*, expert in discipline, expert in the headings; wise, experienced, clever; conscientious, scrupulous, desirous of training. If we were to ask the venerable Revata a question, the venerable Revata would be capable of spending a whole night over just the one question. But now the venerable Revata will call upon a monk who is a pupil and a plain-song repeater.[1] Do you, when that monk has completed the plain-song intonation, having approached the venerable Revata, ask him about these ten points."

"Very well, honoured sir," the venerable Yasa, the son of Kākaṇḍakā, answered the venerable Sambhūta, the wearer of coarse hempen cloth, in assent. Then the venerable Revata called upon the monk who was a pupil and a plain-song repeater. Then when that monk had completed the plain-song intonation, the venerable Yasa, the son of Kākaṇḍakā, approached the venerable Revata; having approached, having greeted the venerable Revata, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Yasa, the son of Kākaṇḍakā, spoke thus to the venerable Revata:

"Honoured sir, is the practice concerning a horn for salt allowable?"

"What, your reverence, is this practice concerning a horn for salt?"

"Honoured sir, is it allowable to carry about salt in a horn, thinking, 'I will enjoy whatever may be unsalted'?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning two finger-breadths allowable?"

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[1] *sarabhāṇaka*. See note above, p. 146.

"What, your reverence, is this practice concerning two finger-breadths?"

"Honoured sir, is it allowable to eat a meal at the wrong time when the shadow has passed beyond two finger-breadths?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning 'among the villages' allowable?"

"What, your reverence, is this practice concerning 'among the villages'?"

"Honoured sir, is it allowable, thinking, 'I will go now among the villages,' having eaten, being satisfied, to eat a meal that is not left over?"[1]

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning residences allowable?"

"What, your reverence, is this practice concerning residences?"

"Honoured sir, is it allowable for several residences belonging to the same boundary to carry out various Observances?"

"Your reverences, it is not allowable." [300]

"Honoured sir, is the practice concerning assent allowable?"

"What, your reverence, is this practice concerning assent?"

"Honoured sir, is it allowable for an incomplete Order to carry out a (formal) act, thinking, 'We will advise monks who arrive'?"

"Your reverence, it is not allowable."

"Honoured sir, is the practice concerning what is customary[2] allowable?"

"What, your reverence, is this practice concerning what is customary?"

"Honoured sir, is it allowable, thinking, 'This is habitually done[3] by my preceptor, this is habitually done by my teacher,' to conduct oneself according to that?"

"Your reverence, the practice concerning what is customary is sometimes allowable, sometimes not allowable."

"Honoured sir, is the practice concerning unchurned buttermilk allowable?"

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[1] See Pāc. 35, and *B.D.* ii. 328.
[2] *āciṇṇakappa*. *Cf. Vin.* i. 79 (MV. I. 51. 1). *Dpvs.* iv. 47. v. 18.
[3] *ajjhāciṇṇa*, as at CV. IV. 5. 1.

"What, your reverence, is this practice concerning unchurned buttermilk ?"

"Honoured sir, is it allowable, having eaten, being satisfied, to drink whatever is milk that is not left over but which has passed the stage of being milk (although) it has not arrived at the stage of being curds ?"

"Your reverence, it is not allowable."

"Honoured sir, is it allowable to drink unfermented toddy ?"

"What, your reverence, is this toddy ?"

"Honoured sir, is it allowable to drink whatever is fermented liquor[1] (but) which has not fermented and has not arrived at the stage of being strong drink ?"[2]

"Your reverence, it is not allowable."

"Honoured sir, is a piece of cloth to sit upon that has no border[3] allowable ?"

"Your reverence, it is not allowable."

"Honoured sir, are gold and silver allowable ?"

'Your reverence, they are not allowable."

"Honoured sir, these monks who are Vajjis of Vesālī are promulgating these ten points in Vesālī. Come, honoured sir, we must attend to this legal question before what is not *dhamma* shines forth and *dhamma* is withheld, (before) what is not discipline shines forth and discipline is withheld, before those who speak what is not *dhamma* become strong and those who speak *dhamma* become feeble (before) those who speak what is not discipline become strong and those who speak discipline become feeble."

"Very well, your reverence," the venerable Revata answered the venerable Yasa, the son of Kākaṇḍakā in assent. || 10 || **1** ||

The First Portion for Repeating.

The monks who were Vajjis of Vesālī heard: "They say that Yasa, the son of Kākaṇḍakā, is willing to attend to this legal question, is looking about for a faction, and they say that he is acquiring a faction." Then it occurred to the monks who were Vajjis of Vesālī: "This legal question is hard and

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[1] *surā*. *Cf.* Pāc. 51.
[2] *majja*. See *B.D.* ii. 385, n. 1.
[3] *Cf.* definition at *Vin.* iii. 232, iv. 123, 171. See *B.D.* ii. 87, n. 5.

troublesome. How could we acquire a faction through which we could be stronger in regard to this legal question?" Then it occurred to the monks who were Vajjis of Vesālī: "This venerable Revata is one who has heard much, one to whom the tradition has been handed down, he is expert in *dhamma*, expert in discipline, expert in the headings; he is wise, experienced, clever; conscientious, scrupulous, desirous of training. If we could acquire the venerable Revata for the faction, thus could we be stronger in regard to this legal question."

Then the monks who were Vajjis of Vesālī prepared abundant requisites for recluses—bowls and robes and pieces of cloth to sit upon and needle-cases and waistbands and strainers and regulation water-pots. Then the monks who were Vajjis of Vesālī, taking these requisites of recluses, went in a boat upstream[1] to Sahajāti; [**301**] having disembarked from the boat, they participated in a meal at the root of a certain tree. || 1 ||

Then as the venerable Sāḷha[2] was meditating in private a reasoning arose in his mind thus: "Which now are the speakers of *dhamma*—the monks from the East or those from Pāvā?" Then as the venerable Sāḷha was considering *dhamma* and discipline it occurred to him: "The monks from the East are not speakers of *dhamma*; the monks of Pāvā are speakers of *dhamma*." Then a certain *devatā* of the Pure Abodes, knowing by mind the reasoning in the mind of the venerable Sāḷha, as a strong man might stretch out his bent back arm or might bend back his outstretched arm, even so, vanishing from the *devas* of the Pure Abodes, did she appear before the venerable Sāḷha. Then that *devatā* spoke thus to the venerable Sāḷha: "It is right, honoured Sāḷha, the monks from the East are not speakers of *dhamma*, the monks of Pāvā are speakers of *dhamma*. Well then, revered Sāḷha, stand firm according to *dhamma*."[3]

"Both formerly and now I, *devatā*, have stood firm according to *dhamma*. Nevertheless I am not making known my views until I may be agreed upon in regard to this legal question." || 2 ||

[1] *ujjaviṃsu*.
[2] Ānanda's pupil, *VA*. 34-35.
[3] Or, according to the rule, *yathādhammo tathā tiṭṭhāhi*. *Cf. Mhvs*. iv. 29 *dhamme tiṭṭha*, stand firm in *dhamma*.

Then those monks who were Vajjis of Vesālī, taking those requisites for recluses, approached the venerable Revata; having approached, they spoke thus to the venerable Revata: "Honoured sir, let the Order accept these requisites for recluses—bowls and robes and pieces of cloth to sit upon and needle-cases and waistbands and strainers and regulation water-pots."

He said: "No, your reverences, I am complete as to the three robes" (for) he did not want to accept. Now at that time a monk named Uttara, of twenty years' standing was the venerable Revata's attendant. Then the monks who were Vajjis of Vesālī approached the venerable Uttara; having approached, they spoke thus to the venerable Uttara: "Let the venerable Uttara accept these requisites for recluses—bowls and . . . regulation water-pots."

He said: "No, your reverences, I am complete as to the three robes," (for) he did not want to accept. They said: "Reverend Uttara, people used to bring requisites for recluses to the Lord. If the Lord accepted them, they were glad; but if the Lord did not accept them, they brought them to the venerable Ānanda, saying: 'Honoured sir, let the elder accept these requisites for recluses, thus will this (gift) be as though accepted by the Lord.' Let the venerable Uttara accept [302] these requisites of recluses, thus will this (gift) be as though accepted by the elder."

Then the venerable Uttara, being pressed by the monks who were Vajjis of Vesālī, took one robe, saying: "Let the reverend ones tell me what they have need of."

"Let the venerable Uttara say this much to the elder: 'Honoured sir, let the elder say this much in the midst of the Order: Awakened Ones, Lords, arise in the Eastern districts, the monks from the East are speakers of *dhamma*, the monks of Pāvā are speakers of what is not *dhamma*'."

"Very well, your reverences," and the venerable Uttara, having answered the monks who were Vajjis of Vesālī in assent, approached the venerable Revata; having approached, he spoke thus to the venerable Revata: "Honoured sir, let the elder say this much in the midst of the Order: Awakened Ones, Lords, arise in the Eastern districts, the monks from the East are speakers of *dhamma*, the monks of Pāvā are speakers of what is not *dhamma*."

Saying: "You, monk, are inciting me to what is not *dhamma*," the elder dismissed[1] the venerable Uttara. Then the monks who were Vajjis of Vesālī spoke thus to the venerable Uttara: "What, reverend Uttara, did the elder say?"

"Evil has been done to us, your reverences. Saying, 'You, monk, are inciting me to what is not *dhamma*,' the elder dismissed me."

"Are not you, your reverence, a senior of twenty years' standing?"

"Yes, your reverences."

"Then we shall take up guidance under (you as) teacher."[2] ‖ 3 ‖

Then the Order assembled wishing to investigate that legal question. The venerable Revata informed the Order, saying: "Your reverences, let the Order listen to me. If we were to settle that legal question here, it might be that the monks who had taken it up originally might open it up for a further (formal) act.[3] If it seems right to the Order, let the Order settle this legal question wherever this legal question arose."

Then the monks who were elders went to Vesālī willing to investigate that legal question. Now at that time Sabbakāmin[4] was the name of an elder of the Order, (the oldest) on earth;[5] it was a hundred and twenty years since his ordination; he had shared the cell of the venerable Ānanda, and he was staying at Vesālī. Then the venerable Revata spoke thus to the venerable Sambhūta, the wearer of coarse hempen cloth: "I, your reverence, am going up to the dwelling-place where the venerable Sabbakāmin is staying. Do you, having gone up early to the venerable Sabbakāmin, ask him about these ten points."

"Very well, honoured sir," the venerable Sambhūta, the wearer of coarse hempen cloth, answered the venerable Revata

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[1] *paṇāmesi*. *Cf.* MV. I. 27. 2 where this word is used of the formal dismissal by a preceptor of the one who shares his cell. See also *Mhvs.* iv. 30.

[2] *garunissaya*. *Garu* no doubt = *guru*. On *nissaya* see MV. I. 78.

[3] See Pāc. 63.

[4] *Pss. Breth.* p. 226, n. 1 suggests that the Sabbakāma of *Thag.* is the same as the Sabbakāmin of *Vin.* *D.P.P.N.* identifies the two. Called Sabbakāmin at *VA.* i. 34. He took a vow to purify the teaching of some Buddha in a birth during the time of Padumuttara Buddha.

[5] *pathavyā saṃghathero.*

in assent. Then the venerable Revata went up to that dwelling-place where the venerable Sabbakāmin was staying. A lodging was made ready for the venerable Sabbakāmin in an inner room, and one for the venerable Revata on the veranda of the inner room. Then the venerable Revata, thinking: "This [**303**] elder is old, but he is not lying down," did not lie down to sleep. The venerable Sabbakāmin, thinking: "This incoming monk is tired, but he is not lying down," did not lie down to sleep. || 4 ||

Then at the end of the night towards dawn, the venerable Sabbakāmin spoke thus to the venerable Revata: "Because of what abiding do you, dear,[1] abide now in the fullness thereof?"

"Because of abiding in loving-kindness, do I, honoured sir, abide now in the fullness thereof."

"They say that you, dear, because of abiding in friendship[2] now abide in the fullness thereof. This abiding in friendship, beloved, this is loving-kindness."

"Formerly, honoured sir, when I was a householder loving-kindness was practised by me, and because of that abiding in loving-kindness I now abide in the fullness thereof, and moreover perfection was attained by me long ago. Honoured sir, because of what abiding does the elder now abide in the fullness thereof?"

"Because of abiding in (the concept of) emptiness[3] do I, beloved, now abide in the fullness thereof."

"They say that the elder, honoured sir, because of the abiding of great men[4] now abides in the fullness thereof. This

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[1] *bhummi*, a term of affection, says *VA*. 1298.

[2] *kullaka*. *VA*. 1298 explains by *uttāna*, stretched; clear. *Kullaka* is probably derived from *kaulya* = Pali *kulla*, belonging to the family, and possibly meaning that loving-kindness has been extended to others and that they have been suffused with his loving-kindness of mind.

[3] *suññatāvihāra*. *Cf*. *M*. iii. 104, 294. *MA*. v. 105 explains as abiding in the attainment of the fruit of emptiness—or *phala-samāpatti* may mean "sustained fruition"; therefore "as abiding in the sustained fruition of emptiness." On *suññatā* see especially *Bud. Psych. Ethics*, p. 91, n. 2; *Asl*. 221–5; *Kvu*. III. 2. At *Asl*. 221 it is said that *suññatā* is applied to the purification formula, that it is a name of the transcendental Way, and that when one sees the *sankhāras* as "void" of self this insight is called *suññatā*. "Voidness" or "Emptiness" is the usual translation of *suññatā*, and must remain until something better is found.

[4] *mahāpurisavihāra*. *Cf*. *M*. iii. 294. *MA*. v. 106 explains as the abiding of great men: buddhas, individual buddhas, *tathāgatas* and great disciples.

abiding of great men, honoured sir, this is (the concept of) emptiness."[1]

"Formerly, beloved, when I was a householder emptiness was practised by me, and because of that abiding in emptiness I now abide in the fullness thereof, and moreover perfection was attained by me long ago." || 5 ||

Then[2] this chance talk of the monks who were elders was interrupted, because the venerable Sambhūta, the wearer of coarse hempen cloth, arrived there. Then the venerable Sambhūta, the wearer of coarse hempen cloth, approached the venerable Sabbakāmin; having approached, having greeted the venerable Sabbakāmin, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Sambhūta, the wearer of coarse hempen cloth, spoke thus to the venerable Sabbakāmin:

"Honoured sir, these monks who are Vajjis of Vesālī are promulgating ten points: the practice concerning a horn for salt is allowable . . . gold and silver are allowable. Honoured sir, much *dhamma* and discipline has been mastered[3] by the elder at the feet[4] of a preceptor. As, honoured sir, the elder was considering *dhamma* and discipline, what occurred to him? Who are the speakers of *dhamma*—the monks from the East or those of Pāvā?"

"By you too, your reverence, has much *dhamma* and discipline been mastered at the feet of a preceptor. As you, your reverence, were considering *dhamma* and discipline, what occurred to you? Who are the speakers of *dhamma*—the monks from the East or those of Pāvā?"

"As I, honoured sir, was considering *dhamma* and discipline, this occurred to me: the monks from the East are speakers of what is not *dhamma*, the monks of Pāvā are speakers of *dhamma*. Nevertheless I am not making known my views until I am agreed upon in regard to this legal question."

"As I too, your reverence, was considering *dhamma* and discipline, this occurred to me: [**304**] the monks from the East are speakers of what is not *dhamma*, the monks of Pāvā are

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[1] This phrase occurs at *M*. iii. 294.
[2] *carahi*, as at *Vin*. ii. 292.
[3] As at CV. XI. 1. 2.
[4] *mūle*.

speakers of *dhamma*. Nevertheless I am not making known my views until I am agreed upon in regard to this legal question." || 6 ||

Then the Order assembled, willing to investigate that legal question. But while they were investigating that legal question both endless disputations arose and of not one speech was the meaning clear. Then the venerable Revata informed the Order, saying: "Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may settle this legal question by means of a referendum."[1] He selected four monks from the East, four monks from Pāvā—of the Eastern monks the venerable Sabbakāmin and the venerable Sāḷha and the venerable Khujjasobhita[2] and the venerable Vāsabhagāmika; of the monks from Pāvā the venerable Revata and the venerable Sambhūta, the wearer of coarse hempen cloth, and the venerable Yasa, the son of Kākaṇḍakā, and the venerable Sumana.[3] Then the venerable Revata informed the Order, saying:

"Honoured sirs, let the Order listen to me. While we were investigating this legal question both endless disputations arose and of not one speech was the meaning clear. If it seems right to the Order, the Order may agree upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum. This is the motion. Honoured sirs, let the Order listen to me. While we were investigating this legal question . . . was the meaning clear. The Order is agreeing upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum. If the agreement upon the four monks from the East and the four monks from Pāvā to settle this legal question by means of a referendum is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The four monks from the East

[1] *Cf*. CV. IV. **14**. 19 where the proceeding to be used in such an emergency as arose and is recorded in subsequent sentence above, is laid down.

[2] Probably not to be identified with the *thera* of the same name at *Thag*. 234-6, as perhaps suggested at *Mhvs*. iv. 57.

[3] Names given at *VA*. i. 34-35; but there classified by reason of their being cell-sharers of Ānanda or Anuruddha. *Cf*. *Mhvs*. iv. 47-49.

and the four monks from Pāvā are agreed upon by the Order to settle this legal question by means of a referendum. It is pleasing to the Order, therefore it is silent. Thus do I understand this."

Now at that time Ajita was the name of a monk of ten years' standing; he was a reciter of the Pātimokkha for the Order. Then the Order further agreed upon the venerable Ajita as appointer of seats for the monks who were elders.[1] Then it occurred to the monks who were elders: "Now where should we settle this legal question?" **[305]** Then it occurred to the monks who were elders: "This Vālika monastery[2] is pleasing, with little noise, with little disturbance. Suppose that we should settle this legal question in Vālika monastery?" Then the monks who were elders went to Vālika monastery, willing to investigate that legal question. || 7 ||

Then the venerable Revata informed the Order, saying: "Honoured sirs, let the Order listen to me. If it seems right to the Order, I can ask the venerable Sabbakāmin about discipline." Then the venerable Sabbakāmin informed the Order, saying: "Honoured sirs, let the Order listen to me. If it seems right to the Order, I, questioned about discipline by the venerable Revata, can answer." Then the venerable Revata spoke thus to the venerable Sabbakāmin:

"Honoured sir, is the practice concerning a horn for salt allowable?"

"What, your reverence, is this practice concerning a horn for salt?"

"Honoured sir, is it allowable to carry about salt in a horn, thinking: 'I will enjoy whatever may be unsalted'?"

"Your reverence, it is not allowable."

"Where was it objected to?"

"In Sāvatthī, in the Suttavibhaṅga."[3]

"What offence does one fall into?"

"An offence of expiation for eating what has been stored."

"Honoured sirs, let the Order listen to me. This first point, investigated by the Order, this is a point that is against *dhamma*,

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[1] Elders were allowed to sit down while the Pātimokkha was being recited.
[2] See also *Mhvs.* iv. 50; but *Dpvs.* v. 29 says the Ten Points were settled at the Gabled Hall (Vesālī).
[3] Pāc. 38.

against discipline, not of the Teacher's instruction. This is the first (voting-) ticket that I cast.

"Honoured sir, is the practice concerning two finger-breadths allowable ?"

"What, your reverence, is this practice concerning two finger-breadths ?"

"Honoured sir, is it allowable to eat a meal at the wrong time if the shadow has passed beyond two finger-breadths ?"

"Your reverence, it is not allowable."

"Where was it objected to ?"

"At Rājagaha, in the Suttavibhaṅga."[1]

"What offence does one fall into ?"

"An offence of expiation for eating at the wrong time."

"Honoured sirs, let the Order listen to me. This second point. . . . This is the second (voting-) ticket that I cast.

"Honoured sir, is the practice concerning 'among the villages' allowable ?"

"What, your reverence, is this practice concerning 'among the villages' ?"

"Honoured sir, is it allowable, thinking: 'I will go now among the villages,' having eaten, being satisfied, to eat a meal that is not left over ?"

"Your reverence, it is not allowable."

"Where was it objected to ?"

"At Sāvatthī, in the Suttavibhaṅga."[2]

"What offence does one fall into ?"

"An offence of expiation for eating what is not left over."

"Honoured sirs, let the Order listen to me. This third point. . . . This is the third (voting-) ticket that I cast.

"Honoured sir, is the practice concerning residences allowable ?"

"What, your reverence, is this practice concerning residences ?"

"Honoured sir, is it allowable for several residences belonging to the same boundary to carry out various Observances ?"

"Your reverence, it is not allowable."

"Where was it objected to ?"

[1] Pāc. 37.
[2] Pāc. 35.

" In Rājagaha, in what is connected with the Observance.'[1]

" What offence does one fall into ? "

"An offence of wrong-doing for going beyond discipline."

" Honoured sirs, let the Order listen to me. This fourth point. . . . This is the fourth (voting-) ticket that I cast.

" Honoured sir, is the practice concerning assent allowable ? "

" What, your reverence, is the practice concerning assent ? "

" Honoured sir, is it allowable for an incomplete Order to carry out a (formal) act, thinking : ' We will advise monks who arrive ' ? "

" Your reverence, it is not allowable." [306]

" Where was it objected to ? "

" In a matter of discipline on things pertaining to (the monks of) Campā."[2]

" What offence does one fall into ? "

"An offence of wrong-doing for going beyond discipline."

" Honoured sirs, let the Order listen to me. This fifth point. . . . This is the fifth (voting-) ticket that I cast.

" Honoured sir, is the practice concerning what is customary allowable ? "

" What, your reverence, is this practice concerning what is customary ? "

" Honoured sir, is it allowable, thinking : ' This is what is habitually done by my preceptor, this is what is habitually done by my teacher,' to conduct oneself according to that ? "

" Your reverence, the practice concerning what is customary is sometimes allowable, sometimes not allowable."

" Honoured sirs, let the Order listen to me. This sixth point. . . . This is the sixth (voting-) ticket that I cast.

" Honoured sir, is the practice concerning unchurned buttermilk allowable ? "

" What, your reverence, is the practice concerning unchurned buttermilk ? "

" Honoured sir, is it allowable, having eaten, being satisfied, to drink whatever is milk that is not left over but which has

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[1] MV. II. 8. 3. *Uposathasaṃyutta* ; *saṃyutta* here being used, as noted at *Vin. Texts* iii. 410, n. 2 for *khandhaka*, section.

[2] MV. IX. 3. 5. *Campeyyake vinayavatthusmiṃ*. *VA*. 1299 here explains that this matter of discipline is handed down in the Campeyyakkhandhaka.

passed the stage of being milk (although) it has not arrived at the stage of being curds ? "

" Your reverence, it is not allowable."

" Where was it objected to ? "

"At Sāvatthī, in the Suttavibhaṅga."[1]

" What offence does one fall into ? "

"An offence of expiation for eating what was not left over."

" Honoured sirs, let the Order listen to me. This seventh point. . . . This is the seventh (voting-) ticket that I cast.

" Honoured sir, is it allowable to drink unfermented toddy ? "

" What, your reverence, is this unfermented toddy ? "

" Honoured sir, is it allowable to drink whatever is fermented liquor, but which has not fermented and has not arrived at the stage of being strong drink ? "

" Your reverence, it is not allowable."

" Where was it objected to ? "

"At Kosambī, in the Suttavibhaṅga."[2]

" What offence does one fall into ? "

"An offence of expiation for drinking fermented liquor and spirits."

" Honoured sirs, let the Order listen to me. This eighth point. . . . This is the eighth (voting-) ticket that I cast.

" Honoured sir, is a piece of cloth to sit upon that has no border allowable ? "

" Your reverence, it is not allowable."

" Where was it objected to ? "

"At Sāvatthī, in the Suttavibhaṅga."[3]

" What offence does one fall into ? "

"An offence of expiation involving cutting down."

" Honoured sirs, let the Order listen to me. This ninth point. . . . This is the ninth (voting-) ticket that I cast.

" Honoured sir, are gold and silver allowable ?

" Your reverence, they are not allowable."

" Where were they objected to ? "

"At Rājagaha, in the Suttavibhaṅga."[4]

" What offence does one fall into ? "

[1] Pāc. 35.
[2] Pāc. 51.
[3] Pāc. 89.
[4] Nissag. XVIII.

"An offence of expiation for accepting gold and silver."

"Honoured sirs, let the Order listen to me. This tenth point, investigated by the Order, this is a matter that is against *dhamma*, against discipline, not of the Teacher's instruction. This is the tenth (voting-) ticket that I cast. Honoured sirs, let the Order listen to me. These ten points, investigated by the Order, these are matters that are against *dhamma*, against discipline, not of the Teacher's instruction."

"This legal question, your reverence, is concluded, and being settled is well settled. Nevertheless you, your reverence, may also question me in the midst of the Order[1] on these ten points in order to convince these monks."[2]

So the venerable Revata also questioned the venerable Sabbakāmin in the midst of the Order on these ten points, and the venerable Sabbakāmin, being questioned, answered. || 8 ||

Now because[3] seven hundred monks—not one less and not one more—were at this chanting of the discipline, this chanting of the discipline is called "that of the Seven Hundred."[4] || 9 || **2** ||

Told is the Twelfth Section: that on the Seven Hundred.

[**307**]

In this section are twenty-five items. This is its key:

Ten points, having filled, formal act, entered with a messenger, the four, and on gold (and silver) again,[5] and Kosambī, the monks of Pāvā, /
The way to Soreyya, Saṃkāsa, Kaṇṇakujja, Udumbara,
and Sahamjāti,[6] he called upon,[6] he heard,[6] "How could we?" /

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[1] Not only, that is, before the special committee.
[2] *bhikkhūnaṃ saññattiyā*; *cf.* CV. IV. **14**. 2.6, VII **4**. 1; also VII. **3**. 14.
[3] Quoted at *VA*. i. 34.
[4] *Cf.* CV. XI. **1**. 16, the Five Hundred. This second recital, that of the Seven Hundred, is also called the Recital of Yasatthera at *AA*. ii. 10 = *MA*. iv. 114.
[5] Oldenberg's text and Siam. and Sinh. edns. read *puna rūpañ ca*. Oldenberg suggests (*Vin*. ii. 330) *antepurañ ca* (see XII. **1**. 4), but I think it may be an abbreviation for *jātarūparajata*, the subject of XII. **1**. 4, 5.
[6] Oldenberg's text: *Sahamjāti ca, majjhesi, assosi*; Cing. edn.: *Aggaḷam Sahajātaṃ ca assosi*; Siam. edn.: as Oldenberg's text but reading *Sahajātim*. Oldenberg suggests (Vin. ii. 330) *ajjhesi* (in place of *majjhesi*). The verb in XII. **1**. 10 is *ajjhesissati*.

Bowl (and) they went in a boat upstream,[1] he was in private,[2] they used to bring this
teacher (and) the Order and Vesālī, loving-kindness, the Order, referendum.

Told is the Lesser Division.[3] [**308**]

[1] Oldenberg's text: *sa ujji*. Sinh. edn. *ujjavī*.
[2] Oldenberg's text: *dūraho pi udāmassa / dārukam, saṃgho*; Sinh. and Siam. edns.: *raho' si upanām' āyam garusaṃgho*.
[3] Here ends Oldenberg's vol. ii.

INDEX I. WORDS AND SUBJECTS

INDEX II. NAMES

INDEX III.

SOME PALI WORDS DISCUSSED IN THE NOTES

INDEX IV.

ABBREVIATIONS USED IN THE NOTES

A. = Anguttara-Nikāya
AA. = Commentary on A.
Asl. = Atthasālinī
B.D. = *Book of the Discipline*
Bu. = Buddaghosa
C.H.I. = *Cambridge History of India*
Comy. = Commentary
C.P.D. = *Critical Pali Dictionary* (Dines Andersen and Helmer Smith)
CV. = Cullavagga (Vinaya)
D. = Dīgha-Nikāya
DA. = Commentary on D.
Dhp. = Dhammapada
DhA. = Commentary on Dhp.
Dial. = *Dialogues of the Buddha*
D.P.P.N. = *Dictionary of Pali Proper Names* (G. P. Malalasekera)
Dpvs. = Dīpavaṃsa
For. Meet. = Formal Meeting of the Order (Saṅghâdisesa)
G.S. = *Gradual Sayings*
H.J.A.S. = *Harvard Journal of Oriental Studies*
Iti. = Itivuttaka
ItA. = Commentary on Iti.
Jā. = Jātaka
J.A.O.S. = *Journal of the American Oriental Society.*
J.P.T.S. = *Journal of the Pali Text Society*
KhA. = Commentary on Khu.
Khu. = Khuddakapāṭha
K.S. = *Kindred Sayings*
Kvu. = Kathāvatthu
M. = Majjhima-Nikāya
MA. = Commentary on M.
Mhbs. = Mahābodhivaṃsa
Mhvs. = Mahāvaṃsa
Miln. = Milindapañha
Min. Anth. = *Minor Anthologies of the Pali Canon*
MV. = Mahāvagga (Vinaya)
Nissag. = Nissaggiya
Pāc. = Pācittiya
Pār. = Pārājika
P.E.D. = *Pali-English Dictionary* (T. W. Rhys Davids and W. Stede)
Pss. Breth. = *Psalms of the Brethren*
Pug. = Puggalapaññatti
S. = Saṃyutta-Nikāya
SA. = Commentary on S.
Sangh. = Saṅghâdisesa.
Sn. = Suttanipāta
SnA. = Commentary on Sn.
S.B.E. = *Sacred Books of the East*
Thag. = Theragāthā
ThagA. = Commentary on Thag.
Thīg. = Therīgāthā
ThīgA. = Commentary on Thīg.
Ud. = Udāna
UdA. = Commentary on Ud.
Up. = Upanishad
VA. = Commentary on Vin.
VbhA. = Commentary on Vibhaṅga
Vin. = Vinaya
Vism. = Visuddhimagga
VvA. = Commentary on Vimānavatthu

